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## The Freshman and the Eschaton

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WHAT does the undergraduate in our college Bible classes make of the apocalyptic portions of Old and New Testaments? Nothing? A mass of crazy symbolisms? The ravings of peculiar persons who needed psycho-analysis? Wherein lies the *real* mystery of the "last things" for him?

### I

The most notable feature of the nether millstone in the academic wisdom-mill, namely, the mind of the freshman, is its ignorance of the Bible. This is no doubt part and parcel of the general structure of ignorance characteristic of the freshman, and is no more grievously to be lamented by teachers of the Bible than by teachers of history, when they find that the world began (for the freshman) in 1776; or by teachers of English who find their protégés only dimly aware of the differing functions of comma, semi-colon, and period, and totally unaware of the distinction between a clause and a sentence.

Yet there is a difference between the biblical ignorance and general ignorance. The freshman has toward the Bible what I shall call a *reverential* ignorance. Now this particular species of ignorance most highly es-

teems that of which it is most ignorant; *ergo*, that of which it is supremely ignorant must therefore be of divine worth.

No doubt the freshman has gleaned a few biblical tidbits of information from church school classes, but probably he has learned far more about throwing spitwads and the fine points of local school tittle-tattle. Usually he is not far above the level of Tom Sawyer who, after winning the Bible memory-verse contest by a shrewd trading of marbles for memory-verse tickets, you will recall, specifies the first two disciples of Jesus to be David and Goliath. But let me repeat that his ignorance is not *mere* ignorance, but a kind of holy ignorance, for he has heard the Bible highly spoken of as a guide to life and a revealer of God, by ministers and priests, and by his parents who haven't read it either. He often comes to the college Bible class emotionally prepared for some kind of final revelation, either as to the Bible's utter uselessness to him, justifying his continued neglect of it, or for a climactic unraveling of its supreme truth and deep mysteries, hitherto denied him.

One further feature of the freshman mind should be noted: its permeation by a scientific-naturalistic attitude. This has seeped into the freshman by devious routes: comics, science fiction, science courses, and from our general cultural atmosphere. He is fully and uncritically persuaded of the infallibility of science and the inerrancy of scientific method. Preface what *you* say with "Modern science says" and he will not only swallow almost

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anything attached thereunto, but will reverently bow his head as he swallows.

Along with this reverence for science goes an implicit but permeative naturalism. Wherever a mechanistic, naturalistic explanation can be given, the freshman heads for that, rather than one which seems even slightly mysterious or suggestive of supernatural action. And this he usually does with no conscious hostility toward religion. Either he has read so little of the Bible that its supernaturalism does not stand out for him as its notable feature, or else he has compartmentalized the two views in his own mind and never consciously compared them.

May I note one other aspect of the freshman mind which may seem irrelevant here but which will have its bearing later: its perennial optimism. I have not been in contact with the post-adolescent mind in other parts of the world but venture the opinion that by comparison the American undergraduate, living in a land unscarred by war and relatively prosperous despite the Eisenhower recession, is peculiarly and outrageously cheerful. Such views as partake of pessimism, either with regard to the nature of man, the progress of science, or the future of the human race, scarcely find lodgment in his consciousness. This is something of an exaggeration, to be sure, for there are those in our undergraduate generation who feel very keenly, perhaps excessively, the political and cultural tensions of our time; but of the majority I think the above is true in general.

## II

Now into this jungle of optimism and ignorance, both specialized and general, moves the innocent professor, the Bible in his hand and the eschaton in his brief case ticking away like a time bomb that must be dealt with sooner or later. Will it explode inside the structure of biblical knowledge, which he has so carefully built in the first part of the course, with shattering irrelevance? Or will it drop into the depths of the freshman mind

like a dud, and never more be seen or heard from? Or, to revert to the original figure, will the nether millstone of freshman ignorance and the upper stone of the mysterious eschaton, grind the professor and his puny efforts at enlightenment to dust between them?

Obviously the obstacles in the way of teaching eschatology to the freshman are considerable. There is first the problem of the whole biblical context in which eschatology is set. This thought context is utterly strange, or at least unnatural, to the freshman. For one thing, biblical history happened so long ago. And to one for whom anything older than tomorrow's newspaper is viewed as stale, or any event that happened more than 200 years ago as supremely unimportant, what happened in an obscure corner of the Middle East more than two thousand years ago, is as far away as forever, and as uninteresting as never, never. Leave such matters to doddering, dusty-minded antiquarians.

Further, and more serious, are the totally different *Weltanschauungs* of the Bible and the freshman. The former is pre-scientific and supernaturalistic to the core, even when its poetic hyperbole has been generously discounted. Its earth is flat and four-cornered, its heaven a solid overarching dome. In the Bible world the wind in the mulberry tree-top, drought and plague, and the swarming locust-horde are all attributed to God's direct action. It is a universe in which every calamity is a visitation of divine wrath for human sin; one in which God intervenes in curious and totally unexpected ways, such as threatening to kill Moses unless his son is circumcised, staying the sun for General Joshua to kill off a few more Canaanites, floating the axe-head in the water for Elisha's convenience, and stilling a tempest at the command of Jesus.

Besides this the whole document, wherever he touches it, is tinged with a deeply serious, sometimes profoundly gloomy outlook upon man and his prospects. Man is

continually doing evil; he seems to have a crooked streak in him. Prophets, apostles, and apocalyptists thunder out their dire warnings of retribution and world-calamity at him. Thus as he encounters the Bible, the freshman is astounded in his ignorance, wounded in his optimism and self-esteem, and shocked in his scientific naturalism, and this all at once.

Now the attempt to explain the eschaton to the freshman compounds his confusion and brings his religious distress to a galloping climax. The language of Genesis is beautiful and clear, even if not astronomical or anthropological text-book terminology; the viewpoint of the historical writers is definite, even though he questions their interpretation; the devotion of the Psalmist, the pain of Job, and the righteous indignation of the prophets make sense to him, even if their poetic figures seem extreme. But when he comes into apocalyptic territory he has no familiar landmarks of any sort to guide him. Try to imagine yourself as a freshman trying to make sense of this:

I saw in my vision by night, and behold . . . four beasts came up out of the sea, different from one another. The first was like a lion and had eagle's wings. Then as I looked its wings were plucked off, and it was lifted up from the ground and made to stand upon two feet like a man; and the mind of a man was given to it. And behold, another beast, a second one, like a bear. It was raised up on one side; it had three ribs in its mouth between its teeth; and it was told "Arise, devour much flesh" (Daniel 7:2-5, RSV).

Or again:

And a great portent appeared in heaven, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars; she was with child, and she cried out in her pangs of birth. . . . And another portent appeared in heaven; behold a great red dragon, with seven heads and ten horns, and seven diadems upon his heads. His tail swept down a third of the stars of heaven, and cast them to the earth. And the dragon stood before the woman . . . that he might devour her child . . . but her child was caught up to God and to his throne, and the woman fled into the wilderness where she has a place prepared by God, in which to be nourished for 1260 days (Revelation 12:1-6 RSV).

I would humbly suggest that not even horror comics and Superman, plus Salvador Dali and surrealism, have prepared the freshman to assimilate this language into his ordinary thought processes. For him apocalyptic will climax the whole mad jumble of biblical concepts with a crowning, nonsensical fantasy in bad taste. From this point on he is likely to consign the Bible to the wastebasket, and the professor to that lunatic fringe who appropriately get underpaid for being crazy.

Such are the difficulties of the freshman encounter with the eschaton. And of course there is that other class of difficulty of which the student is happily unaware, that eschatological experts differ among themselves. The left-wing "consistent" eschatologists, following Schweitzer, see the whole message and career of Jesus set forth in the *interim* concepts of the last days. Some of the more moderate, like Cullman, would view the "last" days as meaning only the final stage of God's dealing with man, but emphasize that *God's* last days may last on for indefinite centuries of human years. Others, like Marsh, would speak of "realized" eschatology in which the power of Kingdom come has been with us now for 1900 years; 1900 years ago the turning point of the war of righteousness was reached at Calvary, a kind of Gettysburg, though the final battle has not yet been fought nor the treaty signed at Appomattox or the New Jerusalem.

Still others would save the face of biblical language by insisting that the lurid apocalyptic imagery, of the New Testament in particular, is not to be taken literally, e.g., that the clouds of heaven on which the Son of Man is to return were never conceived to be genuine H<sub>2</sub>O, but only theological water-vapor, so Minear. Finally, on the far right, are those who insist that all apocalyptic language was a late and spurious importation into the teachings of Jesus; or who, following St. John and C. H. Dodd, speak of an ever-present and eternal Kingdom of God's power and good-

ness, always available to men, always entering into the lives and hearts of those who will give it room.

And if my understanding is correct, even Evanston did not make these matters crystal-clear; the teacher of the Bible is still caught in an embarrassing crossfire between experts.

### III

We come now to the practical question: given the non-eschatological student mind and the eschatological Bible, how shall we ensure a meaningful encounter between the two, or even a genuine contact?

As a merely precautionary measure, and one no doubt practised already as a matter of course by all Bible teachers, I would suggest the following: explain the apocalyptic concepts repeatedly in basic English and skim lightly over the murkier depths of their imagery. Let us leave those to the seminarians. I do not believe that the word "eschatological" really need enter into the conversation at all. I have even played with the idea of entirely omitting "apocalyptic," and all its relatives, since 20% of the class are unable to distinguish it permanently from "apocryphal;" but I suspect it must be kept around. However, I am quite firm in refusing to explain Zechariah's bags filled with wind, the minor anatomical peculiarities of Daniel's beasts, or to reveal the street address and telephone number of the woman clothed with the sun during her 1260 days in the wilderness.

A second practice can no doubt be taken for granted also, namely the setting of the apocalyptic teachings solidly in their proper ideational and historical contexts. The apocalypticist must be clearly presented as the logical and legitimate successor to the Hebrew prophet and his often-expressed hope of a golden age of peace and plenty, in which God's purposes and God's people triumph.

For, given the prophet and *his* hope, what more logical, under different circumstances, than the apocalypticist and *his* hope? From the prophet he inherits a vital faith in a righteous

God who is working out his purposes in human history. But the hope of the golden age, which is an essential part of the prophetic faith in a living God, is now fallen on hard times. In the midst of the Antiochian and Domitian persecutions, respectively, things look pretty dark for those on the side of God and goodness. Where now is the hope of his triumph, with the faithful ringed round by enemies on every side, enemies set on destroying the faith, thirsting for the blood of the saints? Either they must give up all hope and faith, or else they must find a way to re-interpret their ancient hope in the victory of God. This is precisely what the apocalypticist did; he proclaimed that when good men are in a hopelessly evil historical situation, they must believe that God will save them, and that right early. Even the freshman can see the logic of this.

Still further, we can go on to point out to the freshman that though the apocalyptic form of religious hope may be somewhat strange to our ears, and its emotional tone terribly (though understandably) intense, it is but a specialized form of the basic faith of all religion, particularly the Judeo-Christian, namely, that in the final analysis man's hope is in God, not himself. To be sure the eschatological form of this hope is that of a violent, climactic intervention in human history, in which God brings it to an end with screeching sirens, crashing collisions, and bursting flames. Signs and portents, angels and demons, earthquakes, catastrophes, plagues and wars whirl through this last and greatest chapter of earth's history. Yet what have we here but a very dramatic way of saying in time of great crisis: "When all seems lost, after we have done our best, then God *must* and *will* come to our rescue." Indeed, even if we believe in God in a much quieter way than this, *any* belief in God fundamentally means that the foundation of our knowledge, the success and worth of the moral struggle, and the hope of any kind of salvation is ultimately guaranteed by his power, not by our struggles.



Third, I would suggest that the positive content of the eschatological hope may make contact with the ordinary categories of freshman thinking at still another point, without undue strain on either side. For utopian thinking is no stranger to us, however much we may distrust some of its forms. So deeply has the Judeo-Christian concept of history as a progressive movement toward some far-off divine event entered into our way of thought, that almost instinctively we Westerners graph historical process as an irreversible and rather straightforward progression toward newer and better days. In the past this hope resulted in the proliferation of perfect societies, removed to or appearing on American shores to bring in the millennium; in the present, in diluted and secularized form, it merges with other elements to make up the reformist urge toward a progressively better society, an urge which we cannot shake off even in our most pessimistic moments.

The freshman then is no stranger to the prophetic-apocalyptic pattern of thinking. It is ingrained in his way of looking at history; he is already infected with a genuine, though perhaps unrecognized form of the virus. We may need to point it out to him, for its biblical form may seem totally unrelated to his evolutionary, scientific progressivism; and he may find its biblical form shocking to his gradualism, and not be at all sure that he wishes to arrive at religious perfection so rapidly or so completely; yet he should be able to recognize in the Bible a blood relative, indeed, the ancestor of his own implicit utopianism, whether he accepts or rejects his religious forebears.

There is a final factor in the situation, a rather intangible one, which may make our task both easier and harder than we think. And this is by way of a partial qualification of what I said earlier about undergraduate optimism. That optimism, like the old gray mare, is in a feeblar condition than formerly. It has been somewhat dented, as it were. Should we be speaking of European students

I am sure that "demolished" would be more nearly the correct term.

Dr. P. B. Hivale of India said that at Evanston he had become aware of how strongly Europeans, battered and broken by the tides of two great wars sweeping through their homeland within thirty years, had turned to various forms of eschatological hope; whereas, Indians and Americans, relatively untouched by war, remained optimistically hopeful that they could do something about the state of the world.

But, I repeat, that though American pessimism is relatively optimistic by comparison, it is genuine. The despair of the European Christian has not left any of us untouched, not even the freshman. The prospect of the draft for most college-age men; the rumblings of half-declared, half-fought wars, half-way around the world; the tensions of our cold-war psychosis; the threatening shapes of the H-bomb, guided missile, and bacteriological warfare, all these provide a generally apocalyptic stage-setting for a possible 20th century eschaton. To be sure, it is a negative eschatology of destruction, not a positive one of progressive or sudden perfection; and its kingdom looks more like Hiroshima than the New Jerusalem. Yet the dentedly optimistic freshman *may* be more appreciative of apocalyptic overtones than we have realized.

Indeed, our most difficult task may turn out to be that of communicating to him in significant fashion some of our modern and more moderate types of eschatology. For example take the variety which would say that the Kingdom is already come in some measure in the work of Jesus and his church. Or try to say, with Dodd, that there is a realm of eternal values continually pressing upon us for their acceptance. The same dentedly optimistic freshman who, in the shadow of twentieth-century forebodings, may quiver feelingly in response to the negative overtones of calamity and judgment in the biblical eschatology, may not, by virtue of these same appreciative quivers so devoutly hoped for by us as Bible

teachers, be able to respond at all to the positive overtones of our more hopeful version of a modern eschaton. Will he find it meaningful, as he looks upon a world which seems to him on the brink of final explosion, when you speak of the demand of moral values to be realized in his life; or of Christ's growing lordship over history; or of the final victory of goodness over evil?

This, the communication of the fundamentally optimistic conviction of the Christian faith about the world, the clear sounding of the major tone of eschatological hope above the clashing minor cadences of calamity and judgment, this in the end may well be the *real* test of our capacity as religious teachers of the Bible.

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# Changing Emphases in Biblical Scholarship

BERNHARD W. ANDERSON\*

**T**EACHING the Bible is an exciting vocation precisely because the alert teacher stands on the edge of an ever-expanding frontier. Just when he thinks that he has his course in order and that his lecture notes ought to be good for at least the next twenty years, something new appears on the horizon—perhaps new archaeological discoveries, or a revolutionary hypothesis, or a fresh theological approach—and lectures and syllabi have to be revised. Of course, there are some teachers whose lecture notes are as unchangeable as the laws of the Medes and Persians, and who in defense of their fixed mental attitude scorn new emphases as “fads” or “swingings of the pendulum”; but let us hope that such teachers are an insignificant minority in the National Association of Biblical Instructors. The character of liberalism, in the noblest sense of that too much maligned label, is an openness to new insights, a disposition to re-examine generally accepted hypotheses, a willingness to revise or supplant older views in the light of new evidence and fresh perspectives.

During the past thirty years or so, far-reaching changes have been taking place in the field of biblical studies. In these days we speak less dogmatically of the “assured gains” of biblical criticism, for someone is just apt to pull the rug out from under our feet. For instance, if one has said with great assurance

that scholars are agreed that the conquest of Canaan was a slow, gradual process and that the book of Joshua is a falsification of the actual state of affairs, it is very disconcerting to hear scholars like Albright, Wright, Bright, and Orlinsky say that archaeological research in central Palestine indicates a decisive phase of conquest, and that the picture is so complex that probably there are elements of truth in both the oversimplified account of Joshua and the fragmentary report of Judges 1.<sup>1</sup> Or if one has been dead sure that the Fourth Gospel reflects a non-Palestinian idiom and a very late phase of the gospel tradition, it is disarming to learn that the Qumran (Dead Sea) Scrolls lend credence to the Palestinian provenance of Johannine thought.<sup>2</sup> These are two of many illustrations which could be adduced to indicate the present flux of biblical studies. Already many of the standard books on our reserve shelf are out of date. There is a lamentable dearth of books and commentaries in English which take into account the latest contributions of archaeology, the fresh study of oral and literary tradition, and the new perspectives of biblical theology.

In one sense it has never been harder to teach the Bible to undergraduates than right now; but in another sense there has never been a more rewarding opportunity. For there is in the air a revival of interest in the biblical perspective upon the meaning of history and our own existence. The symptoms are to be found in faculty conferences on religion, in the Student Christian Movement, and in the theological renaissance which is beginning to take place within the ecumenical Church. And last, but not least, there is the serious undergraduate himself who may be quite skeptical but is no longer able to dismiss the Bible with cock-sure complacency. He

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may be and usually is woefully ignorant of the Bible. He finds that it speaks a strange language. But at least he may sense that it is addressed to his concern about the ultimate meaning of the human drama and his fateful stance at this critical juncture of history. Was there ever a greater challenge to the teacher to help the inquiring student, by means of the resources of biblical criticism and theology, to appreciate and appropriate the biblical outlook?

One of the great benefits of a professional society like this is that as teachers we can come together for the purpose of keeping abreast of the changes within our own field and assessing the relevance of these new emphases to our teaching in colleges and universities. In the following brief survey I shall consider the whole biblical field, but shall illustrate the changing emphases in biblical studies primarily from the Old Testament.

### I

Let me speak, first, of the changes which have occurred with respect to methodology or the critical approach to the biblical materials. When I first studied the Bible in college, the dominant view was that an ascending development is traceable within the Bible, from the relatively primitive level of patriarchal and Mosaic religion to the flowering of "ethical monotheism" in the great prophets and on finally to the lofty heights of the New Testament teaching concerning the Fatherhood of God and the brotherhood of man. This approach was supported by what seemed to be a scientific study of the sources: the early poems and legends, the four main strands of the Pentateuch, the genuine writings of the prophets, and so on—all of these sources being arranged along a chronological date line. The assumption was that later materials were generally superior to early ones. Testimonies which seemed to indicate the high level of Mosaic faith, or a central sanctuary in the early period, or the prophets' relation to the cultus were regarded as interpolations or

were silently ignored. In this way the student was guided through the Bible with the map of evolutionary historicism. Within the larger framework of the history of religions, Israel's spiritual growth was traced from polytheism to the monotheistic conception of God as Love. This approach was easy for the student to grasp because it agreed with the premises of modern thought.

In recent years this evolutionary approach has been vigorously attacked. One of the great influences on my thinking, in addition to exhilarating studies in the Old Testament at seminary, was the reading of Walther Eichrodt's review of Fosdick's *Guide to the Understanding of the Bible* which appeared in the *Journal of Biblical Literature*, June 1946. In a magnificent way Fosdick had given popular expression to the critical orthodoxy of the early twentieth century; but, said Eichrodt, Fosdick not only summed up the prevailing views of his generation but also wrote "the obituary of a whole scholarly approach and method of investigation, making both their inherent merits and their limitations clear to the thoughtful student." The reviewer went on to expose the character of this approach: the assumption of a unilinear evolution of ideas and institutions, the eclectic selection of passages which support the ascending curve from lower to higher, the preference for the individualistic spirit of Hellenism, the tendency to identify God with the social ideals and values of our culture, the failure to penetrate the inner life of the covenant community.

Eichrodt's criticisms have been anticipated and amplified by other scholars—scholars who, in the spirit of true liberalism, have been willing to re-examine the presuppositions of their critical approach, especially in the light of new horizons of archaeology.<sup>3</sup> The issue is not whether we will or will not be scientific in our approach to Scripture. Rather, the issue is whether we can be truly scientific when the assumptions are drawn from an extra-biblical perspective: Hegelian philosophy in the case



of Wellhausen or the modification of this developmental philosophy in evolutionary naturalism. Admittedly we can never completely escape the problem of the historically conditioned character of biblical interpretation, for we have no other point from which to approach Scripture than the time in which we live. Nevertheless, the critic is under the obligation to seek an understanding of the Bible in its own terms, rather than in the terms which fit our accustomed modes of thought, just as scholars must seek to understand Platonism or Hinduism sympathetically. Such understanding of the Bible from within is possible when the presuppositions of scientific investigation are kept under careful scrutiny, when the difference between the western and the oriental, Hebraic mind is honestly considered, and when the critic is engaged in the ongoing theological conversation of the Church.

Liberal scholars have not limited themselves to a vigorous attack upon the philosophical presuppositions of the Wellhausen school. Wellhausen, after all, was the inheritor of generations of intensive literary study of both the Old and New Testaments. Great impetus had been given to the literary analysis of the Pentateuch by Jean Astruc who, on the basis of the alternation in the use of the divine names, wrote his celebrated essay on the sources which Moses supposedly used in the composition of the Book of Genesis. After Astruc other criteria of literary analysis were employed. The end result was the isolation of four major literary sources, which the Graf-Kuenen-Wellhausen school arranged in the well-known J-E-D-P sequence in terms of their reconstruction of Israel's history. The revolution in the Wellhausen camp has extended beyond an attack upon the Wellhausen reconstruction of history to a re-examination of the method of literary criticism itself.

An excellent survey of the present situation in Pentateuchal studies is given by C. R. North in his essay which appears in *The Old Testament and Modern Study*.<sup>4</sup> No sooner

was the Wellhausen edifice constructed than the critics of this school began to undermine it, attacking the pillars (the unity of the sources) and even the keystone (the date of Deuteronomy). The result was that, under the application of the methods of literary criticism, the Pentateuch tended to dissolve into fragments; and by the same method the writings of the prophets were dissected until only a small fraction of the material was accredited to the prophet himself. As long ago as 1925, when literary criticism was virtually unchallenged, J. E. McFayden said that a superficial observer might conclude: "Everywhere uncertainties abound, and, like the dove after the Deluge, we seem to find no solid ground anywhere for the sole of our foot."<sup>5</sup>

During this period notable attempts were made to patch up the shaking structure of the Wellhausen edifice. In time, however, the attack was made, not just against the pillars or the keystone, but against the foundation itself, literary criticism. The first sign was the emergence of form-criticism, thanks to the genius of a famous member of the Wellhausen school, Hermann Gunkel. Accepting the legitimacy of literary criticism, Gunkel pushed his investigation into the pre-literary period and attempted an analysis of the forms in which the tradition was transmitted orally. His methods were first applied fruitfully in the New Testament. New Testament form critics emphasized that the material of the primary sources of the Gospels—Mark and Q, and the special sources of Matthew and Luke—were drawn from a reservoir of oral tradition. In the pre-literary period the great themes of the primitive Christian kerygma were remembered and elaborated orally, and the various forms of the tradition—miracle stories, paradigms, legends, etc.—were vehicles for expressing and adapting the Christian faith within the changing situations of the Church. Lately in the Old Testament field form-critics, like Gerhard von Rad and Martin Noth, have been saying similar things with respect to the pre-literary phase of

Israel's tradition. Both of these German critics stand within the Wellhausen tradition in the sense that they admit the existence of literary sources composed by "authors." However, both affirm, though with differing emphases, that the theological presuppositions for the sources and the thematic material itself were already given in the oral period. Noth stresses the great themes of Israel's faith: the Exodus deliverance, the conquest of Canaan, the promise to the patriarchs, the guidance in the wilderness and the Sinai revelation—themes which were being formed into an oral saga in the period before the monarchy.<sup>6</sup> Von Rad is more disposed to emphasize the creative originality of the Yahwist, who expanded and arranged Israel's traditions into a comprehensive story extending from the creation to the conquest of Canaan. But he too insists that J, though an individual, was not an independent author, but rather elaborated and deepened the ancient tradition of Israel which is preserved in nucleus form in the *credo* represented in Deuteronomy 26:5-10.<sup>7</sup> It is unfortunate that the works of these scholars, as well as the writing of Artur Weiser, are not yet available in English.

The heaviest blows against literary criticism have come from the Scandinavian school. This school, represented by Nyberg, Engnell, Widengren, Bentzen, Mowinckel, and Pedersen, is not of one mind on the questions of evolutionism and literary criticism. On the question of literary analysis, for instance, some of these scholars take a moderate position. The extremists, however, take a dim if not a scornful view of the methods of literary criticism, insisting that this approach discloses a western "book view" which completely fails to understand the oriental mind and the role of oral tradition in the cultic life of Israel. Taking his cue from H. S. Nyberg's *Studien zum Hoseabuche* (1935), Engnell, and most recently Eduard Nielsen<sup>8</sup> regard writing as a late development occasioned by national decline and cultural degeneration.

Thus the major impetus to writing was the fall of the nation in 586 B.C. The materials of the Old Testament in their *written* form, as distinguished from their preliterate content, are supposed to be largely exilic and post-exilic.

Most of us in this country remain unpersuaded by this extreme position. Surely the premise that writing began only in a time of cultural degeneracy is a dogma. It is just as plausible that writing was stimulated by national renaissance, as in the time of David and Solomon, and that even in the early period the oral tradition needed the check of written memorials. Literary criticism and tradition-history are not necessarily mutually exclusive. Nevertheless, this ferment in biblical studies will have some implications for teaching. For one thing, literary activity must be viewed within the larger context of the formative oral tradition which preceded literature and continued as a living tradition even after writing appeared. Minute source criticism must be restrained by the recognition that many irregularities already appeared in the tradition before its reduction to written form. Moreover, all these materials, both in their oral and written phase, are inseparable from the community within which the tradition was recited, re-lived, and adapted in the changing situations of Israel's history. And finally, it is now an axiom of biblical criticism that the date of a writing is not a sufficient index to the age of the material preserved. Even in late literary writings, like D or P in the Old Testament, or the Fourth Gospel in the New Testament, we should expect to find materials of earlier origin. Hence, a chronological study of the literature of the Bible is an inadequate basis for sketching the nature and development of biblical faith.

## II

So far we have spoken of changing emphases in critical methodology: the attack upon the evolutionary premise of the critical orthodoxy and the attack upon the methods of

literary criticism. We must now look at the other side of the same picture. In many circles these negative attacks have been accompanied by a concern to deal positively and more "scientifically" with the nature and development of biblical faith. Johannes Pedersen abandoned the customary source-critical method with the conviction that while this method helps us to gain an external view of certain features of Israel's life, it does not enable us to penetrate the interior psychological life of Israel.<sup>9</sup> The German form critics' study of the oral tradition helps us to understand the unity which is manifest within the diversities of the tradition. The Scandinavian critics modify or repudiate literary criticism with the conviction that Occidentals must learn to appreciate the Oriental character of Scripture and above all understand the place of the tradition within the continuing cultic life of Israel. The revival of biblical theology is deeply indebted to these currents of scholarship.

One of the new emphases in biblical theology is a recovery of the importance of the People of God, that is the divinely constituted community: Israel in the Old Testament, the Church or the New Israel in the New. In biblical interpretation there is a definite movement away from the individualistic spirit of our culture, which is more dependent upon the Renaissance than upon Hebraism. To speak of free compositions of individual authors (J or Mark), to trace the growth of individualism in the Old Testament (allegedly with Jeremiah and Ezekiel), to speak of "personalities of the Bible," or even to focus upon personal piety or religious experience, is to underestimate the stance of the individual within the worshipping community and in relation to the community's inherited traditions. Sometimes the reaction against individualism goes to unwarranted extremes, with the result that Samuel L. Terrien in his inaugural address, "A Currently Neglected Aspect of Biblical Theology," can rightfully draw attention to the significance of the individual in biblical faith.<sup>10</sup> Nevertheless, modern indi-

vidualism has no place in either the Old Testament or the New. The prophets were probably much more closely connected with Israel's cultic life than we have realized. Amos, though challenging the contemporary society of Israel, appealed to the memories of Israel and in no sense regarded himself as an innovator. Jeremiah's prophecy of the New Covenant, though stressing the inwardness of faith and the *torah* written on every man's heart, envisioned a covenant with the whole house of Israel and the whole house of Judah. And the New Testament gospel, while stressing discipleship with Jesus or the Pauline affirmation that "The Son of God loved *me* and gave himself for *me*," affirms that individuals are called into a *koinonia*, the redeemed community of the Church.

Moreover, if we are to listen to the testimony of the Bible this community is not constituted by the human bonds of racial kinship, nationalism, or culture; rather, its basis is the sovereign action of God in history. In the past, one of the characteristics of biblical scholarship was the agreement that the doctrine of election was a narrow limitation from which Israel's faith was freed by prophetic religion and New Testament faith. Today, however, what was once regarded as peripheral or as an immature belief is considered central to the biblical faith. "The supreme unifying theme of the Old Testament," says H. Wheeler Robinson, "is God as Creator, Ruler, and Redeemer. Yet that obvious truth would be incomplete and indeed misleading unless we said, not only 'God,' but 'the God of Israel'"; for, as he says, "the revelation of God is bound up with a history, the national and individual experiences of a particular people."<sup>11</sup> H. H. Rowley in his epochal study on *The Biblical Doctrine of Election* writes that whether we like it or not, the doctrine of election is fundamental to the faith of the whole Bible. "To the writers of the Old Testament, Israel is the chosen people of God; to the writers of the New Testament, the Church is the heir of divine election."<sup>12</sup>

Back in 1928 Kurt Galling had asserted, in his *Die Erwählungstraditionen Israels*, that to write the history of this doctrine would be to write the history of Israel. No one would deny that this doctrine was similar in *form* to some claims made elsewhere in the ancient Near East, or that the doctrine was open to popular distortion as in Amos' day, or that divine election was more profoundly understood in some circles than others (e.g. Gen. 12:1-9; II Isaiah or the New Testament). But the conviction that God has entered into a special relation with his people, that—as Amos put it—Yahweh has *known* Israel only of all the families of the earth (3:2) is so central to biblical faith that only by the most biased selection of passages and arbitrary reinterpretation can it be ignored. Difficult as it is for us to understand or accept this doctrine, it is the one door which provides access to the inward life of the Israelite community, as well as to the New Testament Church.

This conviction of election is primarily a testimony to the initiative which God has taken to create a community and to make himself known in the events of history. New Testament critics, like C. H. Dodd, have made us aware of the *kerygma*, or proclamation of what God has done in Christ, as the very heart of the gospel.<sup>13</sup> Christianity does not rest on a new idea of God or a new ethical code, but first and foremost upon the exuberant announcement that God has entered our history, has intervened in the events of time, has made himself known in the historical career of the man, Jesus of Nazareth. Had it not been for this conviction, sealed by the experience of the Resurrection, there would have been no Christian Church. Old Testament scholars, like G. E. Wright have pointed to a similar kerygma which is the core of Israel's earliest traditions.<sup>14</sup> As von Rad points out, the present Hexateuch is an elaboration of the Story of Israel's Life preserved in nucleus form in Joshua 24—a story which testifies to what God has done and which calls Israel

to decision and covenant-renewal in the present. The great festivals of the faith were occasions when these events were remembered and contemporized. The prophets' announcement of what God was doing and demanding in the present was coupled with the reminder of what he had done in the past and what he would do in the future. Jesus understood his vocation in the light of the memories of Israel's past, believing that he was preaching and healing in the time of the dramatic climax of God's dealings with his people. Biblical faith finds characteristic expression in the remembrance, reliving and re-interpretation of historical events, in the Old Testament the Exodus from Egypt; in the New Testament, the historical career of Jesus of Nazareth. There are seeming exceptions to this emphasis, as in the case of the Wisdom Literature, but the exception does not abrogate the rule that Israel's faith is characterized by a unique historical consciousness, owing to the conviction that the Living God is active in the events of time. Hence the New Testament stands in living and dynamic relation to Israel's history, for it bears witness to the conviction that the Messiah has come, and that through his agency God has acted with redemptive power.

To speak of the activity of God in history demands, furthermore, a shift in emphasis from the genesis of ideas to a new appreciation of the *relationship* between God and his people; in other words, to the conception of the covenant. It is sometimes argued that the covenant is a fairly late development in Israel's faith, coming into prominence especially in the time of the Deuteronomic Reformation. Admittedly the word *berith* is often lacking where we would expect to find it, just as the word *ecclesia* is lacking in many places in the New Testament where the community is presupposed, for instance, in the Gospel of John. A strong case can be made out for the fact that, despite the infrequency of appearances of *berith*, the covenant tradition is the earliest conceptual framework of Israel's faith, going back at least to the period of the



Israelite amphictyony and probably into the Mosaic period of the wilderness sojourn.<sup>15</sup> In any case, Israel's thinking is characteristically covenantal, that is, it is concerned with the relationship between God and people. In the Song of Deborah we find, as Martin Buber has rightly pointed out, the twofold emphasis: Yahweh the God of Israel, and Israel the people of Yahweh.<sup>16</sup> In prophetic utterances appears the motif: "I shall be your God, and ye shall be my people." This emphasis is inherent in the doctrine of election and is only articulated in the conception of the special covenant which, on God's side, is an expression of divine initiative and sustaining blessing, and on Israel's side the response of gratitude, loyalty, and obedience to her Sovereign. This relational thinking demands a shift of emphasis from the rationalistic notion of "the growth of the God-idea," from the view that prophets of Israel or the apostles of the New Testament were concerned in Greek fashion about the "nature" and "attributes" of God. Admittedly there is theological development within the Bible, but this development takes place within the framework of the covenant, as men perceive more clearly the meaning of their relation to God and his relation to them. When Hosea speaks of "knowledge of God" he is not pleading for clear and distinct ideas about God in a Cartesian sense, but for *acknowledgment* of God which would be manifest in *chesed*—in covenant-devotion, the response of Israel to the incomprehensible grace and sovereign demand of Israel's Lord. Moreover, the wrath of God is important in biblical theology, both Old and New Testaments, for this language articulates the character of Israel's relation to God in the present: her rebellion and the imminence of God's action which will destroy her false idols and securities and make possible in the future a new relationship, at which time it would be known that what appeared to be his rejection of his people was only the manifestation of his redemptive love. Hence the prophets are not just *forthtellers* who proclaim God's word of

rebuke to the present and summon a recalcitrant people to mend their ways; they are also *foretellers* who anticipate the future when God will purify and reconstitute his people. The New Testament rings with the good news that this has already happened: that the Kingdom has drawn nigh, that the New Age has broken into the present with the result that men may now enter into a new relationship with God and with one another.

### III

These are a few of the symptoms that a new era of biblical study is dawning. It would be absurd to poke fun at the critics of a previous generation, or to repudiate the work of centuries of biblical criticism. On the contrary, the developments of which I have spoken have taken place within the liberal tradition of scholarship and could not have occurred at all without the valuable contributions of our predecessors. Wellhausen is still a great name in biblical studies, and only the spirit of Wellhausen himself can prevent his great work from becoming a rigid orthodoxy.

What, then, should be the pedagogical strategy of the teacher as he stands on the frontier at this time when everything is in flux and so much work must still be done before the ground is firm? Let me suggest briefly that the central purpose of an undergraduate course in the Bible should be to help the student live through the drama of Israel's history, beginning chiefly with the great watershed of Israel's history, the Exodus, and following the pilgrimage of her covenant faith toward the time of climax and fulfillment. In so far as possible the course should enable the student to project himself into the inward life of this people, to re-live the story of her life. This is not an easy task, for the Bible in its present form not only preserves the original meaning of the Exodus or the Crucifixion, but is overlaid with the faith-experience and reflection of other generations who have found themselves involved contemporaneously in the meaning of those events. The in-

structor, dealing with the dramatic movement of Israel's life-story, will have to blend archaeological-historical, form-and-literary-critical, and theological considerations in a kind of teaching counterpoint. His aim should not be to teach history by itself, or literary and form criticism for its own sake, or theology abstracted from history; but rather to combine these interests—even as they are combined in the Bible which we study. From this approach the student may come to understand the real life-situations of the people, the movement of the drama of which God is the protagonist, and the hopes and fears, the tensions and insights, the faith and the doubts which these people experienced along the way. If the course is only on the Old Testament it will necessarily end on the note of the Unfulfilled, with uncertainty as to whether Israel's pilgrimage leads in the direction of the Talmud or in the direction of Jesus Christ. If it continues into the New Testament, as on Christian premises it must, it will deal with the theme of Fulfillment and the Christian good news of God's decisive answer to the ambiguities, the broken relationships, the tragedy of history, and the hopes and fears of Israel and all the world.<sup>17</sup>

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<sup>2</sup> See Frank M. Cross, Jr., "The Manuscripts of

the Dead Sea Caves," *Biblical Archaeologist* XVII (Feb. 1954), No. 1, p. 3.

<sup>3</sup> See the monumental work by W. F. Albright, *From the Stone Age to Christianity* (Johns Hopkins Press, 1940).

<sup>4</sup> *The Old Testament and Modern Study*, edited by H. R. Rowley (Oxford, 1951), pp. 48-83

<sup>5</sup> Quoted in the essay by C. R. North, *loc. cit.*, p. 48

<sup>6</sup> Martin Noth, *Ueberlieferungsgeschichte des Pentateuch* (Stuttgart, 1948)

<sup>7</sup> Gerhard von Rad, *Das erste Buch Mose in Das Alte Testament Deutsch 2* (Göttingen, 1950), pp. 7-22.

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<sup>9</sup> See ZATW 49 (1931); "Die Auffassung vom Alten Testament," pp. 161-181. Also see his discussion in *Israel: its Life and Culture* III-IV (Copenhagen, 1940), pp. 725-727 and the Additional Note, pp. 730-37.

<sup>10</sup> *Union Seminary Quarterly Review*, January 1954, pp. 3-13

<sup>11</sup> Chapter on "The Election of Israel," in *Inspiration and Revelation in the Old Testament* (Oxford, 1946), p. 148

<sup>12</sup> *The Biblical Doctrine of Election* (The Lutterworth Press, 1950), p. 15

<sup>13</sup> C. H. Dodd, *The Apostolic Preaching and its Development* (1936). Also see the paper delivered before this Society by Clarence T. Craig (JBR, July 1952).

<sup>14</sup> *God Who Acts* (Studies in Biblical Theology, No. 2), 1952

<sup>15</sup> See the important article by George E. Mendenhall, "Covenant Forms in Israelite Tradition," in the *Biblical Archaeologist*, XVII (September 1954) No. 3.

<sup>16</sup> Martin Buber, *The Prophetic Faith* (Macmillan, 1949), pp. 8-12

<sup>17</sup> See the stimulating book by John Marsh, *The Fulness of Time*, Harper & Bros., 1952.

# Changing Perspectives in Courses in World Religions

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**I**N the life-time of many of us, courses in world religions have exhibited five chief perspectives.

The first of these was the perspective expressed in the term "comparative religion." This perspective was a hold-over from the 19th, and even from the 18th century. The governing purpose was in line with Christian, specifically with missionary interests. The curiosity of the leaders of the 18th Century Enlightenment concerning the "natural religion" of "savages" and Oriental "heathen" was succeeded in the 19th Century by an intense interest in at least two aspects of the religions of peoples who were the object of missionary concern: first, the strengths and weaknesses of these religions, and second the possible points of contact through which missionaries might establish mutual understanding. In some cases the attitudes of scorn and intolerance persisted, but there was increasingly evident a more and more broadminded willingness to see truth and ethical worth in non-Christian faiths. This moderation was due to closer acquaintance with other faiths and ushered in the second phase of the development of world religions courses.

The second phase was signalled by the gradual dropping of the title "comparative religion" with its suggestion that other religions were to be measured against the Christian and found wanting. Two new names took its place: "the history of religions" (*religionsgeschichte*) and, in rather general use in colleges in this country, "the religions of the

world." Here quite plainly the suggestion is that the religions are to be considered one by one, objectively and impartially, without necessarily subjecting them to more than historical comparisons. In contrast, the older courses forthrightly took sides. In them the finality of Christianity was negatively demonstrated by the picking of flaws in other religions. While points of contact with non-Christian faiths were sought by a consideration of the "strengths" of these faiths, the impression was conveyed that "weaknesses" were discerned with something approaching satisfaction. R. E. Hume's *The World's Living Religions* breathes a liberal spirit and yet is a case in point, for each chapter concludes with a listing of strengths and weaknesses that more or less obviously indicate the superiority of Christianity. The textbooks for courses in history of religions (or religions of the world) have, on the other hand, concentrated on the historical verities, and have not, except indirectly, raised the question of the final truth of the religious conceptions whose history is traced; in fact, in the pages of the textbooks at least, value judgments have been excluded from all but perhaps a final chapter where the author has revealed his own position in a comparative summary. Estimates of *significance* have often appeared in the body of the text, but little more. Objectivity has been a chief aim.

From the books that exemplify this perspective, and that therefore seldom venture into more than historical comparisons, I select more or less at random as typical George Foot Moore's monumental *History of Religions*, Gaius Glenn Atkins' *The Procession of the Gods* (revised and enlarged by Charles S. Braden), Professor Braden's own *The*

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*World's Religions and Man's Quest for Salvation*, John C. Archer's *The Faiths Men Live By*, and the disinterested scholarly work, translated as *Religions of the World*, edited by Carl Clemen. To this short list of typical texts my own book might be added for the purposes of this discussion, although in mine as in other instances the author's own value judgments can occasionally be sensed or be found briefly indicated. The common aim of all these books is to present the objective historical facts and to conduct the reader away from attitudes of scorn, ridicule or intolerance to sympathetic understanding. So far as judgments of value are concerned, these books seem to hope, in the spirit of democratic liberalism, that the facts will suggest or justify them. "Let the student decide for himself," we seem to hear their authors saying; "he is endowed with reason and judgment and he should be encouraged to use them." A more general expectation is often felt. It may be put in these words: "Under God's guidance the religions are in their several ways genuine insights into truth and right, and He will see to it that truth and right prevail."

In view of the principle of separation of church and state which affects especially the state institutions of learning, this second perspective is still the predominant one in this country and governs course method in most instances, with, of course, individual variations, depending on the willingness of the teacher to be drawn by his students into discussing values or into revelations of his own private judgment concerning truth in religion. This variability in classroom expression of private interpretation is an important fact, however, and it has given rise to two opposing points of view which provide two further perspectives, our third and fourth, each with a substantial group of advocates.

The first of these further perspectives we may well call the reductionist view of religion as a whole, even though individual religions may be treated with sympathy as historical expressions of once socially valuable but now

out-moded response. Here the point of view is naturalistic, humanistic, and atheistic. In some cases there is a straightforward debunking of religion, this being more manifest in some cases than in others. Among the derogatory books I may cite as notable H. L. Mencken's *Treatise on the Gods* and Homer W. Smith's *Man and His Gods*, both bent on display of free-thinking and support of what Max Otto has called positive faith in the non-existence of God. ("The only certitude," according to Homer Smith, "was that man was an animal struggling to live in a world from which had faded the last faint ray of transcendental light."<sup>1</sup>) More sympathetic with religion, although equally reductionist, are the humanistic histories. Typical of this point of view are A. E. Haydon's *The Quest of the Ages* and C. F. Potter's *The Story of Religion*.

Opposed to this, the third of our perspectives, is the fourth. It requires more discussion. It may be called the perspective obtained by standing firmly on the Christian kerygma, regarded as a special revelation, other religious declarations being considered as at best instances of general revelation only. This perspective may be found outlined in the writings of Karl Barth and Emil Brunner. What may well prove to be the classic statement of this view is Hendrik Kraemer's *The Christian Message in a Non-Christian World*. On this side of the water we find much the same position stated with the utmost clarity in Edward J. Jurji's *The Christian Interpretation of Religion*. Because of the contemporary importance of the perspective exhibited by these two books and because their point of view stands in such clear contrast with the fifth and last of our perspectives, I propose to look into them somewhat closely.

Professor Jurji's book is uncompromisingly forthright and arrives at many clear judgments concerning the truth and value of all religions. The basis of these judgments is the New Testament kerygma—"the incomparable gospel." Jurji does not withhold this



point of view until the end but states it at the start. The Gospel is the sure guarantee of Christianity's superiority over all other religions. This is, he says, neither a discovery of Christian minds nor a purely intellectual deduction. It is a God-given power unto salvation.<sup>2</sup> The faith that "the Word became flesh and dwelt among us" provides "the infallible criterion" by which the religious heritage of any given people is to be evaluated.<sup>3</sup> The Gospel is discontinuous with all the religious and cultural achievements of man in history.<sup>4</sup> But Jurji does not regard the latter as without worth. God has truly revealed Himself in nature and history, and "despite many disqualifying features, in almost all the religions of mankind."<sup>5</sup> This again is not a discovery of Christian minds nor an intellectual deduction. "That a general revelation is manifest in the non-Christian religions forms part of the Gospel proclamation (kerygma)."<sup>6</sup>

When, however, he proceeds to his scholarly descriptions of the religions of the world, Jurji is compelled by his point of view to use a vocabulary of criticism reminiscent of what Hendrik Kraemer, referring to modern missions at the start of their career, calls "taking [non-Christian religions] to be a vast, degrading and decaying section of the spiritual life of mankind."<sup>7</sup> He finds much evidence that these religions "have failed to conform with the truth already disclosed to them."<sup>8</sup> In a manner recalling Father Schmidt's theory of an original revelation since perverted, Jurji canvasses the "perversions" to be seen in the non-Christian religions. The primitive religions display "decadence" in "peculiar conceptions of the spirit world, pagan priest-hoods and shamanism, ancestor-worship, cannibalism, human sacrifice and secret orders."<sup>9</sup> The explanation of this decadence, he says, may be that primitives find the abstract conception of God beyond their grasp, and in order to fulfill the yearning in their souls for the High God they try to bridge the gap, but only alienate themselves from the holy and compassionate Lord by dwelling in a world of

evil spirits, witchcraft and sorcery. All is not dark, of course, for when stripped of their appendages of myth, superstition and magic the primitive religions show "the marks of general revelation," especially in their veneration of "an originative God, a supreme Being" and in their "testimony to the unity of mankind," as seen in its common ties.<sup>10</sup> In more developed religions, the perversion shows as anthropocentrism, a manmindedness that comes to assume "the menacing proportions of an abomination which distorts religion and deprives man of general revelation."<sup>11</sup> On account of it, "for all their syllogism, philosophy, art, science and tragedy, the Greeks did not understand that the Word must become flesh. Without this clue to revelation, their religion tended to atrophy, wasting away in insidious primitivism and anthropocentrism."<sup>12</sup>

Similar substitutions for general revelation occur in Hinduism, Buddhism, and Confucianism. In devoting itself to training in human wisdom, reflective discipline, practice of the occult and concern with social function as substitutes for simple faith in God, Hinduism has come very close to the denial of human dignity and has condemned the masses, hungry for the living God, to "degraded primitivism with its shabby aberrations." Confucianism, by its humanism and preoccupation with social equilibrium has turned its back on the Lord of Heaven, Shangti, and has not delivered the people from the "obscurations" of the cult of nature, ancestor-worship and superstition. Buddhism in its early forms obviously discarded general revelation for psychological ethics, and in its Mahayana developments has shown a protean accommodation of its rudimentary theism to human demands, a relativism which the strictly agnostic nature of Buddhist metaphysics has not prevented.<sup>13</sup>

Shall we then give ourselves up to wholesale condemnation? Jurji would very warmly say, by no means; we should be at least as appreciative of other faiths as the missionary

who has learned to avoid slurring references and harsh words, in the knowledge that though the non-Christian religions have perverted and degraded it, general revelation is still manifest in them. To use a figure of speech of the Apologists, the non-Christian religions may serve as pedagogues bringing people to Christ. In Jurji's words: "Viewed within the context of natural theology, the great religions of Asia, especially with due regard to the indispensability of their forms and metaphors for the effective proclamation of the truth, rank within that peculiar category as a preparation of the non-Christian soul for the Gospel."<sup>14</sup>

Hendrik Kraemer is not less rigorous than Professor Jurji in hewing to his logic but his initial presuppositions with regard to general revelation allow him greater scope in the expression of appreciation of the non-Christian religions. So far as Christianity is concerned, he finds it based in Biblical realism, by which he means, I gather, taking the Christian message seriously as a revelation of a series of divine *acts*, "a tale about the wonderful things that God has done." In judging the non-Christian religions he asks: Are nature, reason and history sources of revelation? and if so, what is the relation of the Christian revelation "to the body of human self-unfolding which takes place in philosophy, religion, culture, art, and other domains of life?"<sup>15</sup> These questions cannot be answered, Kraemer thinks, by a consideration only of the *values* of the different religions but rather by asking and answering the *truth-seeking* question, "Where has God *acted* to reveal Himself?" On an argument of comparative values, the non-Christian religions can just as well as Christianity present an impressive record of psychological, cultural and other values, and what is more, since the argument of value does not coincide in any way whatever with that of truth, "it is wholly dependent on one's fundamental axioms of life whether one considers these non-Christian achievements of *higher value* for mankind than the Chris-

tian."<sup>16</sup> Values are subjective; but the acts of God are objective. If one has the faith that God acted to reveal *the Way, the Life and the Truth* in Jesus Christ, he has found his imperishable certainty; he knows that Christianity is based on *the* revelation, and that the other religions witness at best only to a general revelation.

The question then arises, just how much truth is contained in general revelation? Kraemer's answer is based on experience as a missionary and is a profoundly generous one. He is far from begrudging the non-Christian world the real experience of divine revelation. He would state very emphatically that the science of comparative religion has become in God's Hand a means to unveil "the stupendous richness of the religious life of mankind, in the good sense of the word as well as in the bad."<sup>17</sup> General revelation means that "God shines revealingly through the works of His creation (nature), through the thirst and quest for goodness, which throbs in man even in his condition of forlorn sinfulness, because God is continuously occupying Himself and wrestling with man, in all ages and with all peoples."<sup>18</sup> But Kraemer warns against using the terms "general revelation" and "natural theology" loosely as if they were "of the same sort and quality as the revelation in Jesus Christ."<sup>19</sup> All human attempts to apprehend the totality of existence reveal man's dialectical condition, "the fundamental and demonic disharmony . . . which stares everyone in the face, and which is the most disquieting riddle of history and mankind."<sup>20</sup> On the one hand we have man's sublime faculties and accomplishments in the realm of intellect, culture, art, morals, and mastery of life, and on the other his constitutional blindness, even in his sublimest moments, his perversion and corruption. But God still works in this disharmony, shines dimly through it, and stands in judgment over it and in it. In this situation the missionary comes as the bringer of a divine gift, the Gospel, a message not of his making and achievement. He brings this gift

intrepidly and at the same time humbly, for superiority feeling is unbecoming to him: he himself stands under God's judgment like all other men, and he has the Gospel not by his merit but by God's grace.

Having thus clarified his position—which he, as a sincerely committed witness to Christ, takes to be the Christian position—Kraemer proceeds to divide the religions of the world into prophetic religions of revelation (Christianity, Judaism and Islam) and naturalistic religions of trans-empirical realization (the Eastern religions). He would avoid dogmatic narrowness on the one hand, and overly generous large-heartedness on the other. Although he finds religious depth and beauty in non-Christian religions, his faith that God has acted fully through Christ alone to reveal His will and mind in regard to the true condition of man and the world leaves him with no choice but to say that the non-Christian religions, to the degree that they are not in agreement with the Christian kerygma, are not true and not right with God.

Our fifth and final perspective is in part an outgrowth of the shrinking of our world into a neighborhood, with the consequent realization that peace and justice are ultimately unobtainable, even locally, without inter-cultural understanding and world-wide coöperation. Hence, the demand that the roots of the great cultures of the world be examined with a view to determining what the lines of agreement and difference are and to formulate at least the strategy of agreement in difference. This, however, is the minimum expectation; beyond this there is the desire for a pooling of truths and values, "a sharing of the wealth," some one has called it, with an ultimate hope of close agreement.

All this has scarcely begun; the perspective has been defined, but it is as much a project for the future as a present fact.

The East-West Philosophers' Conferences, which were held at the University of Hawaii in 1939 and 1949 and which produced *Philosophy—East and West* and *Essays in East-*

*West Philosophy*, have been exploratory attempts to establish rapport between leading philosophical representatives of the non-Communist world cultures. Their second volume has as its sub-title "An Attempt at World Philosophical Synthesis," and this phrase may very well serve as a definition of the purpose of the two symposia on East-West religion and philosophy. Although the editor of both volumes, Charles A. Moore, speaks enthusiastically in the introduction to the second volume of the demand at long last by philosophers for a *world* philosophy and gives it as his personal opinion that the intellectual and philosophical revolution brought about by the second conference was the conviction that philosophy must become *universal*, few of the conferees apparently dared to hope for complete agreement, for he says that it was realized very early in the conference that progress toward "an orchestrated unity of diversified doctrines and significant agreement on basic issues" was all that could be expected.

Several single-handed ventures in the same direction have now been made and are probably to be regarded as signs of the developing importance of this fifth perspective. So far these ventures have one superficial feature in common; because the terminology and categories of any one faith are not considered usable, new descriptive and classificatory terms are devised. F. S. C. Northrop in *The Meeting of East and West* finds that the cultures of the East are based on an outlook that is determinate, intuitive, aesthetic and contemplative on the whole, and that the cultures of the West are prevailingly determinate, theoretic, scientific and active. His expectation seems to be that East and West can meet if they put enough value on each other's point of view; at any rate, intellectual understanding of each other's strengths may lead to union; the East will surely wish to learn from the West to use the theoretic component of knowledge (concepts by postulation) and the West will yearn to share the East's aesthetic component of knowledge (concepts by intui-

tion). It has been pointed out, however, that what might be called the moral component of world unity is left out of the reckoning, and that this may be the weakness in an otherwise brilliant performance.

W. E. Hocking employed equally new categories and definitions in his more religiously oriented *Living Religions and a World Faith*. He noted in the religions of the East "plural belonging," "relative formlessness," "variety of personnel," "reflectiveness," "immunity to disproof," and "plasticity to change." He found in those Christian missions that are based on our fourth perspective "the way of radical displacement." (He might have found it also in Islam and to a less evident degree in Judaism and Zoroastrianism.) But after detailed consideration of its implications and consequences, Hocking was firmly persuaded that the way of radical displacement should be rejected, and that the doctrine supporting it, namely, the doctrine that there is an only way to God, must be abandoned as "a perverse and injurious instrument for guiding the contact of religions, inflicting pain beyond the meaning of the occasion, intolerable in its intolerance."<sup>21</sup> He was also persuaded that a synthesis of religions was not the answer either. He advocated instead a Christian venture into the inclusive procedure which he called "reconception." Convinced that Christianity as it stands is neither able to displace the other religions nor to be the religion of the future, he proposed that it enter upon a rethinking of its essence so that in a liberal-minded spirit it may include in its doctrine and practice complementary elements from the other religions.

Another leading mind, Arnold Toynbee, has made no more than suggestions toward a perspective of this kind, but on the basis of his vast surveys of world history, he is minded

like Hocking to have Christianity rethink and reconceive its gospel and world mission. In his own private devotional life, we learn, he meditates by means of concepts drawn chiefly from Christianity but also from the other religions of the world.

But a bias more or less favoring Christianity is not necessarily associated with this perspective. The general outlook of the East-West philosophers at Hawaii was perhaps best expressed by Professor Cornelius Krusé in terms of reciprocal interpenetration: "It is certainly obvious that, if there is ever to be a real meeting of East and West, it will have to be on the basis of a reciprocal interpenetration of values and of mutual give and take of them."<sup>22</sup>

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# Changing Emphases in Courses in Christian Ethics

CLYDE A. HOLBROOK\*

THE last several decades have seen the rise of interest in the field of Christian Ethics as a distinct but not separate discipline lying between philosophical ethics on the one hand and theology on the other. This emergence has been greeted with astonishment if not alarm, especially by some working in philosophical ethics. It is asked how, as ethics proper deals with the notion of the rational good and right, there can legitimately be both a Christian ethic and a philosophical ethic, both of universal scope. The ideal of the unity of truth and universal norms appears threatened by the introduction of a discipline which avowedly accepts the uniqueness of an alleged divine revelation, an authoritative literature, the preëminence of a personality and the continuing normative influence of a particular community, the church. To root ethical judgments, which aspire to universality, upon these particularities would seem to give over both the hope of universal standards and the autonomy of the moral consciousness. There can be but one valid approach to ethical problems, that which proceeds on the assumption of man's rationality working solely in the field of intra-human relations. To bring into ethical discourse man's relation to God, and to open the question of man's rational capacities in the light of revelation is to make havoc of ethics. Thus a genuine tension has developed between philosophical and Christian ethics, varying from the attempts of each to eliminate the other or to absorb the other, to the effort to let each congenially supplement the other.<sup>1</sup> The first

problem with which Christian ethics has been faced is that of delineating its own field of inquiry and its distinctive categories.

Without attempting anything approaching a survey of the field of philosophical ethics, it is perhaps safe to state that philosophical ethics has normally either treated Christian ethics as a subspecies of its field or as being of little or no distinctive consequence to it. So Nicolai Hartmann in his three-volume work, *Ethics*, finds the Christian affirmation of God incompatible with the moral freedom of man, a deterrent to moral action and an unintelligible and otiose hypothesis. For him, "The moral being is not the Absolute nor the State nor anything else in the world, but singly and alone, man, the primal carrier of moral values and disvalues."<sup>2</sup> When Dr. Jay W. Hudson reviewed the scene of ethics in 1940, he pointed out that there had been a decisive shift from Formalistic ethics, with its notion of "right for right's sake," to Teleological ethics, with its emphasis on self-realization, fulfillment of human capacities and eudaemonism. The basis of moral obligation, he affirmed, no longer was widely conceived to be founded on divine will, or for that matter, on metaphysics. "Any formalism based upon the will of God, expressed either through revelation or the so-called laws of nature vanishes utterly before science's fundamental assumption, the scientific method and the scientific temper."<sup>3</sup> The decline of religious faith, upon which he suggests formalism is based, leaves the province of ethics strictly within an anthropocentric framework.

These negative opinions are modified by another author who argues that "ethics as theory needs to be implemented by the emotional drive and institutional power of religions in

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order to realize . . . its moral ideals. . . ." However, he recognizes that when religious ends are sought in ways that conflict with moral norms, "the standards of morality and law take precedence."<sup>4</sup> Dr. Titus in his widely-used text *Ethics for Today* also introduces Christian ethics in a supplementary role to philosophical ethics, although he states that "there is an outlook on life and on ethics which is distinctively Christian." However, when the role and content of Christian ethics are discussed, it soon becomes apparent that there is little distinctive in the Christian outlook. For many Christians, he comments, "loyalty to Christ means loyalty to the best possible life in the situation in which men find themselves. The spirit of Jesus is best expressed as a supreme concern for human values."<sup>5</sup> The Christian ethic turns out to be for him a doctrine of "persons as ends-in-themselves" progressively growing toward a fulness of life lived with the dominant note of love. The fundamental thesis advanced is that the right is based upon the good and the good is that which has value for persons.<sup>6</sup> The assumption of the identity of the highest moral values with Christian insight is taken for granted as it also was in *Principles of Christian Living* by Smith and Wood, where it is explicitly stated, "Christian ethics, of course, agrees with other types of ethics in most of its affirmations."<sup>7</sup>

Recent theological movements, however, have refused to allow that Christian ethics can be so easily identified with philosophical ethics and particularly with self-realization ethics. Difficult as may be the task of defining the province of Christian ethics, the need has been widely felt for articulating the divergence of presuppositions between those types of philosophical ethics which make no place for Christian ethics or which treat it as a mere adjunct to their inquiry, and a distinct field of Christian ethics. If there is a field of Christian ethics, a systematic inquiry into the right and good based on Christian insights, it must be one in which certain historic events basal

to Christian faith as well as rational principles are taken seriously as the ground of inquiry. Thus Paul Ramsey sees the task of Christian ethics as one which refuses to be casually subsumed under the rubrics of alien ethical systems. "Our task," he points out, "is not one of first discovering what in any event is true in the field of ethics, and then piously calling that Christian. It is rather the task of discovering what may properly be described as basic Christian morality."<sup>8</sup> He claims that the meaning of Christian ethics must be sought in the biblical record, especially the New Testament, and in the study of the great theologians of the past. However, he does not argue for such independence of Christian ethics as would divorce it from the best insight of ethical philosophies, especially those of the idealistic tradition. But that there is a Christocentric ethic, an ethic of obedient love, an "ethic without a code" which has its own content and presuppositions, he maintains. No alliance with other perspectives is to distort or make a mere tool of Christian faith.<sup>9</sup>

The distinctiveness of Christian ethics is put in another form by Brunner when he says, "A philosophical ethic is not necessarily an irreligious ethic; but its distinguishing feature is the fact that it always categorically rejects the basis of a transcendent revelation; in this sense, it is always 'an immanent idea.'"<sup>10</sup> Christian ethics is that study of human conduct which above all else takes seriously the action of God in Christ, the church and Bible, and not as being an "idea," "principle," or "rule" disposable by man. Man is set before God as known by Jesus Christ, and this fundamental situation, as seen from the perspective of Christian faith, cannot be set aside the better to come to some "rational" working arrangement with philosophical ethics. God transcends all ethical values, not as one who denies them, but as one who chooses to reveal himself sovereignly through them. For this reason no systematic ethic constructed on the assumption of the clarity of vision of reason, the fulfillment of human de-

sire or vitalities, or the intuition of ideal values, can be held as ultimate. God is then sustainer, judge, and redeemer of man, and man's values fall within the framework of his action. Hence Brunner's definition of Christian ethics: "Christian ethics is the science of human conduct as it is determined by Divine conduct."<sup>11</sup> What is presupposed here is that God acts and that the principal question from which ethics springs is "What is God doing in this specific situation?" and secondly, "What shall my response be to His action?" It need scarcely be observed that the impact of this type of theology has made clear that Christian ethics, whatever its relation to philosophical formulations may be, is a deduction from Christian theology and not a totally independent discipline.<sup>12</sup>

With this theological orientation there comes for the instructor in Christian ethics the realization that the problems of theology are integral to his field. His problem is a complex one. He has not only to show that there is a field of Christian ethics and what its relations are to philosophical and theological thought.<sup>13</sup> He has ordinarily to develop this analysis before a class which is made up of those who are either extraordinarily naïve and unknowledgeable about Christian faith and are therefore antagonistic to it, or who assume that the term Christian ethics means "applying the principles of Jesus to life." Hence in teaching a course in Christian ethics to undergraduates, one finds himself attempting a Bible course, a survey of Christian doctrine, as well as a systematic inquiry into the relevance of the Christian analysis of man's good. A kind of running interpretation or apologia for the Christian faith becomes almost essential to the course.

If Christian ethics be considered a deduction from theology the instructor also discovers that he must come to terms with a vocabulary built upon theological and biblical categories rather than those derived from the Greek train of thought. "Sin," "Grace," "Repentance," "Faith," "Revelation" carry overtones

which are foreign and irreducible to the vocabulary of philosophical ethics, which speaks of "value," "disvalue," "the good" and "the right." The difficulties of communication and interpretation are formidable. A theologically-oriented vocabulary and the experiences for which it stands are not for many undergraduates the context in which problems of moral choice arise. Obviously, it is not the purpose of a course in Christian ethics to get students to employ a new vocabulary, but it is one purpose of the course to help the student see the perspective of depth in the analysis of the human situation to which the terminology of Christian faith gives expression, and which is often covered over by naturalistic or idealistic formulations.

What are some of the principal problems and currents of thought which play upon Christian ethics courses? It may be pointed out at the outset that Christian ethics meets certain recurrent issues and outlooks which also affect courses in philosophical ethics. Among these are our old friends freedom of choice, cultural relativism, ethical relativism, cultural determinism, the pleasure-pain principle, and the egoism-altruism wrangle. The pros and cons of these debates need not detain us here. More formidable to both philosophical and Christian ethics is logical empiricism or positivism which would seem to destroy the possibility of there being a normative discipline of any kind. The general dilemma posed by Carnap and others has become familiar. Ethical propositions of two types are admitted; those of a purely descriptive type—which properly belong to psychology, and those of a "normative or regulative" type—which, as they lie beyond possible verification in any empirical sense, are relegated to the meaningless.<sup>14</sup> Ethics thereby becomes a matter of emotional expression to which the question of truth or falsity is irrelevant.<sup>15</sup> Although C. L. Stevenson, writing in this vein, is willing to admit that there is such a thing as "emotive meaning" and that attitudes may be changed by the presentation of

facts about attitudes, in the main his contribution to the field also remains broadly within the mood of ethical skepticism.<sup>16</sup> If these readings of ethics be accurate, then clearly all courses in ethics are either misdirected energy or given over to an arid and technical analysis of presumed normative propositions. That such a frontal assault on ethics has been met with spirit and cogency by ethicists and metaphysicians is common knowledge. For example, Brunner has pointed out that the moral sceptic can preserve his scepticism only by offering a false or "distorted picture of life, to which no real life corresponds, not even his own."<sup>17</sup>

Christian ethics, however, has its own distinctive problems and emphases. I mention in passing four of the many issues which clamor for attention. Certainly Christian ethics, based as it is on the particularities of a specific religious tradition has to come to terms with the question of the function and authority of its religious literature, as it does also with the uniqueness of Jesus Christ and the Christian community. Secondly, and closely related to the biblical problem, is the problem of revelation, its meaning and authority, especially in respect to what is called "natural reason." Then in the third place, there is the perplexing but extremely important area of the nature and destiny of man, and lastly, the problem of relating Christian insights significantly to the broad area of culture, inclusive of what are usually known as "social problems." It will be impossible, of course, to treat fully any of these areas, but we will comment somewhat more extensively on the first and last of them.

The renaissance of biblical theology has once more set before theology, and with it Christian ethics, the problem of its authority. On the one side we recall the view of the Bible as the verbatim words of God, supernaturally dictated, without error or contradiction, comprising all that is needed by way of guidance for the "good" or Christian life. So one recent author describes this authoritarian and legal-

istic way of treating a sacred literature: "Believing as they do that the revelation they possess contains the final and absolute truth concerning moral matters, they have only to determine whether any particular course of conduct is in harmony with the teachings of their sacred book."<sup>18</sup> But even those who would not subscribe to a verbalistic inspiration of the Bible also may turn to a legalistic use of the Bible. By a collection of the teachings of Jesus or the prophets sorted out by their relevance to various problems and then "applied" to modern circumstances, some have felt that they have made the maximum use of the Bible as a source of ethical guidance.<sup>19</sup>

At the other extreme we find those who treat the Bible as a show case of moral exemplars and principles which, when they accord with the highest moral insight of which man is capable, are accepted as normative in a secondary way or as practical encouragements to moral decision and action. In this case the Bible serves as a supplementary source of ethical guidance, but the final appeal is to the "enlightened conscience." So, Knudson wrote, "They (those working in philosophical and Christian ethics) reject the idea of one external standard of truth either human or divine, and find in the mind itself the only valid standard. All truth, they hold, rests on its power of appeal to the human mind."<sup>20</sup>

Neither of these extremes has commended itself to many now working in the field of Christian ethics. The recently published symposium on *Biblical Authority for Today* makes this clear. In the wide variety of positions there presented, it becomes evident that the Bible is not to be treated as a guide book to ethical decisions in the field of social, political, or economic policy<sup>21</sup> but it is less clear as to what role the Bible positively should play, for there is always the troublesome problem of interpretation. But one consideration of major significance does emerge, and that is that the Scriptures contain the Word of God to the church, and that that Word is decisive because a vital confrontation takes



place there, an experience which is normative for Christian faith. The Bible records not simply the search of man for God, but tells in specifics of those events in history by which God reached out to man to reconstitute his being in judgment and love. The Bible as a whole then points beyond itself to a dimension of divine action which is ongoing and dynamic, which illuminates man's situation as he stands face to face with the ultimate ground of his being and value, and which offers the hope of a continuing revolution pointed toward a more complete fellowship with the God of Jesus Christ.<sup>22</sup>

What place then does the Bible hold for Christian ethics? It is to be seen as a confessional document attesting to what God did and was doing for mankind. Its teachings are the sparks struck off by the vital encounter in which men have been met and transformed by that final mystery in which they are rooted and toward which they move. And it remains for those whose experience has brought them within the orbit of the Christian religion a means of preserving the historic continuity with those in the past who have thus met God and a means of a continuing meeting with the God of Jesus Christ. The Bible is not essentially a set of rules and principles. It is a record built out of faith for faith. So the Christian ethicist uses it not as a kind of guide book to Christian morals, but as a testimony to that experience out of which new foundations for ethical action are laid.

It becomes normative in the sense that it preserves the central witness to what it means to live under the dominion of One who sustains, judges, and redeems men in their finitude and ultimate dependence. The Bible points to the ultimate framework and situation in which ethical choice takes place, but it does not rob man of the necessity for moral choice by setting forth rules which would save him from the existential choice which he himself must make in faith. In this way it sees the human situation in depth as regards the nature of man as he stands related to the ground

of his being and value. It sees man as tempted to self-sufficiency and pride, yet called to a virtue which commences and continues in repentance—a profound and thoroughgoing turning to the source of his existence. It affirms that man is accepted or loved from beyond himself or his society, and that his dignity lies in his relation to the divine being which sustains him even in his evil and in his tragically mistaken efforts toward the good. Man's responsibility is seen as consisting essentially in a courageous response in humility to God's love, carried out in faithful service to one's fellowmen regardless of station, color, or creed, because God is sovereign over all men.<sup>23</sup>

Christian ethics is not then an effort to copy the ethical teachings of the Bible, contradictory as they often are. It attempts rather to dig beneath the ethical teachings proper to the underlying experience and convictions out of which they spring and to confront the student with the implications of those experiences. It accepts the Bible as a normative confession through which God illumines man's situation and by which a perspective is offered within which the questions of the "right" and "good" may be approached. Without this depth perspective of man's situation before God, it may even be argued that ethics is an abstraction and loses its basis of intelligibility.<sup>24</sup> However, the instructor should make clear that what is here affirmed of the Bible is stated in the confessional mood, for Christian ethics should be honest enough to at least attempt to clarify its own presuppositions and underlying faith.

Thus when the common notions of ethics are treated—the concepts of "justice," "obligation," "vocation," "duties to oneself or others," etc., one sees them as derived from an antecedent confession of faith of which the Bible speaks. There is an element of tentativeness thereby introduced because the living God of the Bible who is confessed is Himself not captured in any system of ethical propositions. The "duties" and "values" with which

Christian ethics deals are themselves open to further correction and insight in the light of that dialectic which continuously goes on between man and his Creator.

Much more could be said of the place of the Bible in Christian ethics courses, and much of it debatable. However, let us turn now to the area of social problems with which in recent years courses in Christian ethics have been engrossed. Even as in philosophical ethics, the lists of private or individual virtues formerly found in text books have given way to concern for the issues arising in the fields of the family, the economic life, the state, culture, etc., so in Christian ethics emphasis seems to have shifted to the problem of ethical decision in the social context.<sup>25</sup> This tendency has been especially evident in the United States since Reinhold Niebuhr's *Moral Man and Immoral Society* in 1932, and has continued since. Brunner's systematic treatment of "the Orders" in *The Divine Imperative* has continued to be one of the classic treatments of the areas of human life in which and for which Christian morality has responsibility, while Troeltsch's massive *Social Teachings of the Christian Churches* has also had a decisive effect upon the field.<sup>26</sup>

We may briefly designate several factors contributing to this orientation without an effort to discriminate the respective weight of each in the total effect. The Social Gospel movement, with its critique of the impact of the industrial revolution and modern capitalism upon human personality, has left a permanent deposit of social concern in Christian thought without which the present concern would seem impossible. Whatever criticisms may in retrospect be lodged against this movement, its attempt to meet the social and economic ills of the late nineteenth and early twentieth centuries are prophetic. It offered a partial alternative to the Marxian analysis of society, and in some cases allied itself with the nascent field of sociology to its own benefit. It should not be overlooked that increasingly the Marxian analysis played a part in arousing Christian thinkers to the task of pro-

posing a more realistic examination of the structure of social existence as well as a more careful scrutiny of the way in which economic factors influenced the formulation of ethical propositions in a bourgeois society. The Church found its pronouncements on the good for man too often tainted by its essentially conformist status in respect to that which made for economic and social privilege. The class structure of the empirical church became painfully obvious not only to Marxists but Christians as well. Perhaps as decisive as any influence, however, in bringing the social problem to the foreground was the twentieth-century debacle represented by two major world wars and a prodigious economic depression. The optimism of secular culture, with its insistence on progress, was shaken, and the claim by Christians of a divine providence which lovingly cared for even the "least of these" seemed contradicted by the facts of life. With the recovery of Augustinian and Reformation insights, coincidental with the confusion of this era, there came back into Christian thought a view of God and man which accepted the sterner aspects of the divine nature and the sinfulness of man. Divine sovereignty took on the meaning of justice and judgment, and man was interpreted in less hopeful terms than those of the nineteenth century.

The results of these several strands of influence have been deeply felt in courses in Christian ethics. The note of "realism"—by which is usually meant a recognition of the morally ambiguous character of moral choices—comes into ethical analysis. The possibilities of morally "pure" and "rationally disinterested" choices seem doubtful, and Christian moralists went to studying the works of sociologists and political theorists with new vigor and interest, for the light they throw on the problems of choice. Two problems have come to the foreground in consequence: the problem of power in its manifold ramifications in the structures of human life, and the problem of the meaning of history itself.

The problem of power had been felt for some time in Christian thought. Its most obvious expression was that which focused in the issue of Christian pacifism. Christian love is incompatible with physical violence, it is argued. War is a flagrant violation of respect for human personalities. There can be only one conclusion: Christian ethics should teach pacifism as the implementation of love. With power, conceived as military might, the Christian ought to have nothing to do. And in some extreme cases power in any form was to be eschewed. From another standpoint, however, it has been argued, a) that the question before men, and Christians in particular, is not whether power is to be used. Rather, power is inevitable in society, and the question is how to use it responsibly even in its overt form of military coercion; and b) the Christian message informs us of our responsibility for our brother, and this does not mean that he should be sacrificed to forms of brutality so that we can keep our consciences morally pure. The refusal to assume responsibility for the best possible use of power is, furthermore, an abdication of Christian responsibility for culture and a tacit denial of God's sovereign control over history and human institutions. To be relevant and effective and at the same time to be faithful to the divine injunction means participation in the world's problems and trusting God for forgiveness for the inevitable injury we do to others in the use of power.

This statement is immediately recognized as a very partial and overly simple statement of one aspect of the problem of power, but it may suggest the approximate status of at least one problem in Christian ethics today. In the problems of race and economic justice, it is readily seen that the Christian's use of power is also to the foreground. But in these areas there seems to be a somewhat closer unanimity of opinion, inasmuch as power less often reaches the proportions of violence as in war. Coercive tactics expressed in fair employment practices and anti-segregation laws, boycotts and lawsuits are more readily accept-

able devices for achieving social justice. The problem of power, however, continues to vex the Christian conscience and comes in for discussion in Christian ethics courses.

The problem of the meaning of history also has come to hold a major place in Christian ethics, though it is so extensive an issue that serious treatment of it extends far beyond the limits of what might traditionally be called the field of Christian ethics. The point which seems to lie behind the present interest in the problem of history is that of discovering a meaningful framework for understanding the tragic rise and fall of cultures of the past, and, in particular, the cultural ambiguities wherein we stand. As distinguished from those outlooks which see history as illusion, as pointed toward a Marxian utopia, a "survival of the fittest," an inevitable "decline of the West," there have come forth those views of history based on the Bible, Augustine, and others who see it as a dialectic movement in which God and His Kingdom are continuously impinging in judgment and redemption upon the tangled skein of events. History has a spiritual significance which is not exhausted in temporal terms. It moves to an end, if not clearly discerned by reason, at least apprehended by faith.<sup>27</sup> The impact of contemporary events has placed on the doorstep of Christian ethics a problem which will not soon be solved.

There is one further area of interest with which Christian ethics shows signs of coming to terms: that of strategies by which insights arrived at within the framework of Christian faith may be concretely implemented. Unlike many courses in philosophical ethics, some courses in Christian ethics are concerned for "next steps" in carrying out ethical imperatives. To be sure, there is no single approach offered, but the recognition of the Church's responsibility in and for society has grown in recent decades, as numerous books on the subject attest. So J. Richard Spann in the preface to the volume, *The Church and Social Responsibility*, writes: "The thesis of this book is that Christian salvation also includes

the social order; that the Christian church is responsible for the social conditions and must provide redemptive measures for society."<sup>28</sup>

It is a moot point as to whether the Christian churches can as a whole be expected to move out into action on the broad front of social problems. It is not a moot point that there are many in the churches and in the field of Christian ethics who are anxious to do so, and are concerned with devising methods which will bring the fundamental Christian affirmation of responsible love and justice into closer relation to the immediate issues of man's day by day existence. Such books as John Bennett's *Christian Ethics and Social Policy*, which develops the concept of "middle axioms," and Edward LeRoy Long's *Conscience and Compromise* are welcome contributions to this area. Nor should the series of books on Ethics and Economic Life, sponsored by the National Council of Churches, be overlooked in this connection. It is to be expected that courses in Christian ethics will pay increasing attention to this field of strategies and tactics as time passes.

I have attempted to review some of the pertinent issues within the field of Christian ethics, and to suggest the directions in which the field is moving. Christian ethics has developed rapidly in the last several decades, both in seminary curricula and college religion departments. It may be hoped that this expansion will continue, and that sharpness of detail as to the province of the discipline will be forthcoming.

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- <sup>22</sup> Cf. *ibid.*, p. 240 ff., "Guiding Principles for the Interpretation of the Bible."
- <sup>23</sup> Cf. J. A. Hutchison, Ed., *Christian Faith and Social Action*, Scribner's, 1953, p. 18 ff.
- <sup>24</sup> Cf. C. G. Barker, *The Way of Life*, Lutterworth Press, London, 1946, p. 271.
- <sup>25</sup> Cf. W. M. Urban, *Fundamentals of Ethics*, Holt & Co., New York, 1930; W. A. R. Leys, *Ethics and Social Policy*, Prentice-Hall Inc., 1944; W. A. R. Leys, *Ethics and Policy Decision*.
- <sup>26</sup> Such books as the following make clear the wide interest in social problems: R. Niebuhr, *An Introduction to Christian Ethics Faith and History*; E. Brunner, *Justice and the Social Order, Christianity and Civilization*; J. Bennett, *Christian Realism, Christian Ethics and Social Policy*; H. R. Niebuhr, *Social Sources of Denominationalism, Christ and Culture*; H. Butterfield, *Christianity and History*; cf. also Cave, Hutchison, Knudson and Ramsey, *op. cit.*
- <sup>27</sup> Cf. R. L. Shinn, "The Christian Gospel and History" in Hutchison, *op. cit.*, pp. 23 ff.; cf. also Butterfield, *op. cit.*
- <sup>28</sup> J. Richard Spann, Ed., *The Church and Social Responsibility*, Abingdon-Cokesbury, 1953, p. 5



# Changing Emphases in Recent Theology

L. HAROLD DEWOLF\*

THE title of this paper at first caused me considerable uneasiness. A college teacher, and more specifically a college teacher of religion should be, above all, a lover of truth and truth is not always represented by the latest trend. It might be the duty of a college professor of religion, and likewise of a theologian, to oppose the dominant theological movement of his time. Certainly he should not be an adherent of what J. Paul Williams appropriately calls, "Band-Wagon Theology." (See article of that title by J. Paul Williams in *The Christian Century*, Vol. 70, No. 34 [August 26, 1953], pp. 962-63.)

However, it is important that the teacher know what the trends are, even if the most important implications for his work are warnings of battles he is called upon to fight for what he believes to be truth. Moreover, the trend is rare from which no good can be gleaned, whether by outright appropriation or by the suggestion of related ideas.

Actually, it happens that I believe the most characteristic trends in theology evident during the last five years have been in the main wholesome and useful in the quest for truth and for holiness. Moreover, I am convinced that they have useful implications for the teaching of undergraduate courses in religion.

The trends to which I invite attention may not be universally acknowledged as trends. It may be argued that they are only projections of my own subjective impressions. The long

view of history may eventually show that some were only minor eddies soon swept away in stronger and broader currents. I make no claim to powers of predictive prophecy. I am only describing with considerable trepidation what I think can be observed by anyone participating fairly widely in current theological discussions. Most of the trends to which I shall be pointing have been commented upon by other men and women representing widely varying points of view, particularly in oral discussions of the American Theological Society.

## 1. *The Decline of Theologizing by Slogans and Labels*

Less than five years ago, after a devout Christian thinker had presented a thoughtful paper to a group of well-known American theological scholars, one of his colleagues in a prepared public response said, "I should have been almost convinced by this paper, were it not for the fact that I happen to be a Christian." That attempt at criticism by arrogant assumption was a belated example of a method much in fashion through the late forties.

In the heyday of that period, many otherwise intelligent and friendly people chose as their most devastating theological argument striking a pose of superior wisdom and with the air of a somewhat bored archeologist remarking, "That is an interesting example of nineteenth-century liberalism."

For that type of theological discussion the first necessity was to know under what theological label or flag each person or idea was operating. Those were days of theology made easy through sweeping generalizations such as the statement that "liberal theology believes in inevitable progress" or that "neo-

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orthodoxy teaches that it makes no difference what we do since all our acts are sins."

A graduate student in one of America's largest universities was surprised to discover that in the extensive bibliography of a seminar on recent philosophy of religion there was no work included by a certain eminent writer on this subject who had been honored by election to the presidency of this association and the same or other high offices in the other principal national and international learned societies to which his specialization made him eligible. When the student inquired about the omission he was told that this man represented only an outmoded nineteenth century philosophy and was of inconsequential interest in the present. When pressed for specific criticisms the professor refused to give any and terminated the interview.

Not once in the last four years have I heard these horrible examples of labelling, hasty generalization and name-calling matched in a serious theological discussion. The practice seems also to be declining rapidly in published utterances.

However, labelling still remains a popular substitute for precise analysis and real truth-seeking among our younger students. A recent college graduate sitting under a seminary professor whom his college teacher has called "neo-orthodox" is likely to feel confused and irritated when he hears views expressed which do not fit the stereotype. Similarly, if he goes to a seminary he has heard described as liberal and learns that no one there believes in unilinear progress in the development of biblical thought, he thinks the school's great cause has been betrayed, as if the Yale faculty had been seen in the stadium rooting for Harvard.

Labels are, of course, a necessity. They are a part of that whole process of generalization by which we organize and communicate our experience. But they defeat their own purpose when they blur precise analysis and short-circuit the process of truth seeking. I

rejoice that the popularity of this substitution of slogans for thought is declining.

We ought to use labels to identify certain broad trends of thought. It is necessary, at the same time, to warn that few if any persons unequivocally fit any theological classification. It is especially important that we avoid stereotypes which are actually caricatures. Labels must be made starting points for more precise analysis, never short-cuts to decision nor excuses for dismissing ideas without specific evaluation.

## 2. *Tendency to Mediation*

Closely associated with the declining popularity of theologizing by labels is a conspicuous current tendency toward conciliation. Many present writers are avowedly devoted to mediation between opposing schools of theological thought.

The ecumenical movement, especially through the World Council of Churches and its conferences on Faith and Order, has encouraged sustained, effective communication between opposing thinkers and helped develop a special calling of theological conciliation.

Among recent mediating books must be mentioned most of Nels Ferré's writings, Edward T. Ramsdell's *The Christian Perspective* and Paul Tillich's *Systematic Theology*, extreme though Tillich's teaching is in some respects. We must notice also the mediating tone of Walter M. Horton's Lyman Lecture on "The New Liberalism" and even more his new volume on ecumenical theology now nearing publication. Albert Outler's *Psychotherapy and the Christian Message* not only builds a strong new bridge between theology and psychotherapy but also states the Christian message in such irenic, inclusive terms as to provide a platform on which thinkers from varied points of departure can stand together.

Under official World Council auspices have been produced such mediating volumes as *The Nature of the Church*, edited by R. New-

ton Flew, *The Realm of Redemption* by J. Robert Nelson, and *Intercommunion*, edited by Donald M. Baillie and John Marsh.

Reinhold Niebuhr, despite his love of dramatic over-statement and his traditional severity with opposing views, appears increasingly in the role of mediator between American and Continental thought.

The most intransigent movement among Protestant theologians has been the Fundamentalist. Yet even in that movement such acknowledged and influential leaders as Harold Ockenga, Carl Henry and Edward John Carnell, the new president of Fuller Theological Seminary, are making impressive conciliatory gestures toward their more liberal contemporaries.

This mediating tendency could be bad if it led to an uncritical, promiscuous syncretism. There are ideas aplenty on the theological scene which are inherently irreconcilable and any easy-going claims to harmonize them would be a serious disservice to both knowledge and religion. Only such mediation as represents a nearer approach to truth and to God is useful. Such advance is not gained by a mere mixing together of incompatible doctrines nor by superficial formulas which avoid offense only by ambiguity.

On the other hand, no historic church nor school of theological thought in this or any other generation has a monopoly on truth. Both our love of truth and our acceptance of the Christian obligation to love our neighbors should lead us to listen attentively and sympathetically to our brethren and to see what truth may be held by people whose views at first sound strange and repelling to us.

There are few services which a college teacher of religion can render a student which can equal the inculcation of the ability to listen understandingly and to see the deeper grounds of unity which often underlie warring opinions. Yet one value more important than this is the concern for truth itself. This must be kept in the forefront.

### 3. *Rising Valuation of Reason*

In the nineteen thirties and forties there was a theological vogue of casting aspersions on the use of reason to determine the proper content of faith. Some of these utterances were quite proper protests against abstract rationalism or an "empiricism" so unempirical in principle as to rule out of consideration, in advance, those classes of experience which most concern religious faith. Others were quite reckless in their repudiation of all human reasoning which dared to question the doctrines which were declared by certain traditions or by certain contemporary dogmatists to be revealed truths. Even when the anti-rational statements were guarded and restrained it was often thought unnecessary to state at the same time the great importance and positive value of rational criticism when grounded in a fully inclusive empiricism and accompanied by reverent humility.

In those days it was newly clear that as saviors of mankind scientific and philosophical pursuits of truth and power were terribly inadequate. Many Christian thinkers, in a mood of accommodation, had yielded all the distinctive treasures of faith to the scientific *Zeitgeist*. Now, disillusioned by modern war, some of the same persons turned in a kind of vindictive rage against all those critical methods which they associated with their own earlier error and with world disaster. With them were many others who, unable to find amid the ruins of a thousand cities much ground for any hope, yet grimly held to a Christian hope which seemed contrary to all the evidence. Such moods gave little opportunity for full perspective or for balanced views. So theological literature was freely sprinkled with statements depreciating the reliability of reason and denouncing the rational quest of truth as a venture of sinful pride, while little was said about the immense historical services of reason to the Christian faith or the tasks for which systematic, rational method was now imperatively needed.

In the last five years there has been a marked change in the theological climate. It would be hard to find in the literature of these last years many of such depreciations of reason in theology which were so numerous in the preceding decades. Against unempirical or one-sided rationalism there are protests, of course, and they should be applauded. But now when someone has something to say against rationalism you will usually find an accompanying praise of reason properly employed as a necessary instrument for rightly dividing truth from falsehood.

This change has great significance for the college classroom. A theology which puts on proud airs in the presence of critical quests for truth is an isolationist theology. But a theology willing to employ the common medium of intellectual exchange, the currency of rationally defined and critically tested ideas, can enter into active commerce with the other disciplines on campus, to the great benefit of all concerned. Most benefited is the student who would like to graduate as a whole person and not as a victim of departmental dissection. Indeed, a department of religion ready to enter unreservedly into the open-minded, rational, coöperative quest of truth as a whole, which is the main business of a college or university, has just now a rare opportunity to play a crucial role in making both the college and our culture whole again as neither has been in centuries. This task ought to be accepted as a sacred vocation.

#### *4. Deepening Insight into Social Implications of Christian Faith*

The greatest advocates of the Social Gospel have insisted also on the imperative need for individual redemption. Washington Gladden and Walter Rauschenbusch were no strangers to the gospel of personal salvation. On the other hand the greatest evangelists have always known that if personal piety was to be genuine it must find expression in all the relations and institutions of life.

Yet there had developed in our American

churches, in recent decades, an unwholesome stereotype of opposition between the deeper levels of personal piety, on the one hand, and Christian concerns with the social order, on the other. Moreover, all too often a social concern came to be expected only among those churchmen who had most completely accommodated their beliefs to contemporary secular modes of thought. It has often seemed, curiously, that liberal Christian accommodation to culture in theology should accompany opposition to culture in the social order, whereas conservative Christian opposition to culture in theology should imply accommodation even to the worst evils accepted by our culture in the social order. Liberals might be social gospellers but Fundamentalists would accept war, racial segregation and union-busting alike without protest.

Because of this stereotype it has been hard for many Americans to believe utterances which they have heard and read out of Geneva and Evanston. For here was much of conservative theological language, language about the Word of God, the coming again of Christ and the last Judgment, accompanied by unmistakable prophetic statements about international relations, economic justice and the brotherhood of the races.

There are still adventurers who seek to deck out the conservative interests of class, race and nation in the robes of conservative piety. But theologians of real integrity, representing every type of theological viewpoint, are issuing new calls to repentance for social evil and to work for peace with justice.

Part and parcel of this new perspective in social concern is the new rediscovery of the church as basic to the Christian life. So individualistic had become the typical American conception of Christianity that even among advocates of the social gospel there were many who had neither a doctrine of the church nor a serious interest in discovering one. The theology of the past few years, whether in the work of Anglicans like Norman Pittenger or Quakers like Elton True-



blood, Lutherans like Gustav Aulén or Methodists like Newton Flew, the Russian Orthodox like George Florovsky or Congregationalists like Nels Ferré (for he was still a Congregationalist when he wrote *The Christian Fellowship*) has been shot through with the most serious interest in rightly understanding the church.

We are social beings through and through and our sacred Scriptures are so profoundly social in conception that they consist of the Old Covenant and the New Covenant, each covenant being between God and a people. It is clearly seen now that for a Jew or a Christian to be unconcerned with the righteousness of all social institutions is to be ignorant or irresponsible.

The social implications of the Gospel as now set forth in theological writing are accordingly appearing in a new breadth of perspective. The socially responsible man of faith may need to condemn hostility, but he would prefer to conciliate hostile interests. Hence in place of the pulpit propagandist with his self-righteous denunciations appears the social statesman, patiently seeking to know the facts and to speak the word of healing truth. This is a harder task. It requires more intellectual labor, and more self-discipline and it subjects one continually to the temptation of such temporizing as would betray the whole cause of righteousness. But I believe it is the way in which we should prepare our students, in college and seminary alike, to walk.

##### 5. *Continuing the Recent Stress on Absolute Commitment*

A tragedy of university life in the last generation was the mood of sophisticated indecision. Encouraged by the analogy of scientific doubt, the predominant attitude on questions of ultimate life purpose and of public policy alike was one of open-minded and easy-going tolerance. Fanaticism was regarded as the one real sin and many professors were noted for their artful fence-strad-

ding on matters of supreme importance. At the same time, encouraged by the analogy of biological evolution, there came into great vogue the doctrine that all true progress, whether of individual or society, was accomplished gradually, by minute increments of advance. This gradualism encouraged the easy-going tendency to avoid decisive commitments, to be content with slight inclinations in the direction of truth and right, and at all times to keep open convenient ways of retreat.

These tendencies moved from the universities out into the whole fabric of society and deeply permeated the life of the churches. In the more liberal circles its effect was most clearly seen in the neglect of calls to personal repentance and avoidance of such embarrassing doctrines as Jesus' teaching about the new birth. In the conservative churches it affected most the attitudes toward social issues, such churches generally accepting social institutions as they were, or at most seeking some gradual amelioration in minor aspects, here or there.

Most theologians wrote little to challenge directly the prevailing mood, although some were not much affected by it. Then came the crisis theology of Karl Barth and Emil Brunner, with a great surge of interest in the existentialism of Sören Kierkegaard.

Both the crisis theologians and the Christian existentialists differ greatly within these schools of thought, as well as the two groups with each other. Most of their characteristic doctrines are outside the present discussion. But they are alike in this, that they stress heavily the demand for absolute commitment. The Christian as they describe him is not a man who in some minor details of life is a little different from the non-Christian, while he is in process of further growth. Nor is he one who is characterized chiefly by thinking that on the whole certain propositions seem more probably true than others. Rather he has ventured the decisive step. He has taken sides. He has chosen Christ and entered into

a solemn covenant with God which makes everything different for him, from the inside out, from his private meditations to the farthest reaches of his social relations, from now to eternity.

This doctrine has been expounded with many excesses and aberrations which are doomed. But the stress on decisive commitment is gaining ground continually. In this country, for example, it is emphasized not only by men like Reinhold Niebuhr and H. Richard Niebuhr, but also by such radically different theologians as Henry Pitney Van Dusen, Edwin Lewis, Walter M. Horton, Nels Ferré, and Edward T. Ramsdell.

History favors this insight. Recent world events must have impressed every thoughtful person with the momentous necessity of decision. In some things neutrality and tentativeness are impossible. Again and again it has been demonstrated that for individuals, churches, and nations alike there are sometimes moments when not to decide is nevertheless to decide for life or death. As a matter of fact, the universality of death itself makes it inevitable that not only part but all of every life will be given up to something. The absoluteness of this giving we cannot gainsay. We can only say to *what* we are given and whether we make the commitment with the understanding of its absolute character and in a spirit appropriate to such absoluteness.

It is imperative that this note be sounded unmistakably in the classrooms of our colleges. It is not being contended that every class in religion should lead to an evangelistic plea for personal decision. Such pleas need to be made on our campuses, but classrooms are not the places for them. The demand upon our classes is that they shall make it clear, when the Christian faith is being described, that this faith is an absolute commitment of life and that such commitment is of the very essence of historic Christianity.

## 6. *The Word Behind the Words*

A conspicuous characteristic of recent theology has been the rediscovery of the truth and power of God mediated through the Bible.

For several decades the teaching of the Bible in higher education had been devoted principally to problems of the text, authorship, chronology and historical setting, in short, all that goes by the name of "Introduction" to Old or New Testament. Too often the "Introduction" was also main body and conclusion. Students in Fundamentalist institutions were taught what the instructor and certain conservative authors thought to be the permanent religious teachings of the biblical literature studied. Because of their repudiating historical criticism and their tendency to regard any and every biblical statement as an explicit or hidden infallible theological proposition, they often missed matters of great significance, while arriving at many insupportable doctrines. Yet they were at least *trying* to share the visions of God and human destiny which the ancient writers beheld, while many critical scholars were stopping short of any such effort.

Now, with the rediscovery of the existential significance of the Scriptures, there are, as might be expected, some tendencies to cast aside or unduly minimize the critical approach. Despite these excesses of enthusiasm, however, most theologians of this day seek to preserve the gains of critical scholarship.

This critical scholarship may, indeed, be used the more eagerly because the conception of divine authority is now generally directed beyond the printed page to the supremely revealing events which the biblical writers sought to report. Some of these events were externally observable historical happenings. Others were events of equal or greater importance in the consciousness of certain individuals.

To many writers, like H. H. Rowley, T. W. Manson, Elmer A. Leslie and a host of others,

this doctrine implies that we should use every possible historical and literary skill to reconstruct the historical events, in order to understand in ancient context the original intent of the biblical authors and of the oral traditions which they interpreted and recorded. Most others would grant the propriety of such reconstructions and understandings so far as they are possible. But many would doubt that concerning some of the most important matters they are possible to a very high degree. Even when they are possible, some scholars would emphasize the thought that other requirements are far more important if the essential message is to be received today. Thus Paul S. Minear stresses the reading with "eyes of faith" (See Paul S. Minear, *Eyes of Faith*. Westminster Press, 1946.), while Barth teaches the necessity that the "Word as written" be accompanied by the "Word as preached" and the "Word as revealed," so that the God who spoke long ago may speak anew, across the centuries, to the present worshiper, despite the infinite distance which separates us from him. (See Karl Barth, *The Doctrine of the Word of God*. Edinburgh: T. and T. Clark, 1936.)

Such views may lead, as in the work of men like Minear, Rudolf Bultmann, Clarence Craig, Robert H. Pfeiffer, and John Knox, to the most searching historical criticism, without diminishing a profound personal reverence in the presence of what is regarded as divine revelation *through* the Scriptures. These men are about as far removed as possible from the slavish literalism which was so

dominant in the precritical centuries. Yet they have had important roles in the great resurgence of belief in the authority of the biblical revelation. Even Barth, while apparently attaching little importance to historical criticism and sometimes using passages out of context in rather reckless fashion, still exemplifies a discriminating freedom in his study of the Scriptures which would hardly be possible if he held to a doctrine of the literal divine authority of the printed pages in his hands.

As we study the Bible in a way appropriate to this new concept, our concern is not only with "truth for them," the men and women of long ago. Nor is it a concern only with truth in itself, although that is of such great importance that it must be sought at all costs. It is also a concern with "truth for us." When, after due attention to the problems of critical introduction, we let the ancient writers speak *to us*, to us not as archeologists or historians or literati, but as human beings confronting ultimate issues of life and death for ourselves and our nations, then we find again and again that they say what we most need to hear for our own salvation. Often, too, it is discovered that only in this way we find what they were really saying to their own contemporaries.

To teach Bible with the purpose of such discovery is, to pay the price of personal involvement in the message of Scripture and in the lives of our students. It is also to do the liveliest, hardest and most creative teaching on the campus.

# Changing Emphases in the Seminary Curriculum

MERRIMON CUNINGGIM\*

MANY years ago the late Chancellor Kirkland of Vanderbilt quoted the old negro preacher as saying, "Education is the palladium of our liberties and the pandemonium of our civilization." In higher education generally times have changed since the days of both the preacher and the chancellor, but palladium and pandemonium still mix together in puzzling proportions on the college campus.

At one moment colleges and universities seem to be lost, wandering, chaotic in purposes, organization and program. Woodrow Wilson's famous comment, made when he was president of Princeton, is still pertinent: "Our sideshows are so numerous, so diverting, so all-important if you will, that they have swallowed up the circus, and the performers in the main tent must often whistle for their audience, discouraged and humiliated."

Then just when one is about to despair, colleges turn their other face to public view, and begin to play the role of palladium, bulwark, stronghold of our priceless liberties and cherished values. If, as many think, the corner of our frightened national temper has been turned, we owe it more to higher education, I believe, than to any other agency of our social functioning. Yet neither aspect shows itself in purity; palladium and pandemonium exist side by side in our colleges and universities.

But we are here concerned with that one

part of higher education having to do with the professional training, on a graduate level, of would-be ministers. We are called to direct our attention to the seminary and its program. And the first thing to notice is that here, as in other parts of the educational system, confusion and clarity go hand in hand. Seminaries are sisters to other types of schools; and we begin this discussion by reference to the general picture so as to protect ourselves against becoming either too dismayed by our failures or too proud of our strengths. Like our colleagues in other schools, we who are engaged in theological education have both, and we must examine both with candor and humility, to the end that we may better serve the present age.

First, what are our failures? Wherein lies our chaos, our theological cacophony? Why are we dissatisfied with each crop of seniors, and with ourselves for allowing them to be graduated? What have they and we done that ought not to have been done, and vice versa, for the omissions may be greater and more dangerous than the commissions? Our sideshows are not football and fraternities and general undergraduate fiddling, but what are they?

The list is long but not mysterious. It could be supplied by any one of us who was more interested in frank and fruitful analysis than in the hiding of his own institution's skeletons. And for most of us it would include, I daresay, most if not all of the following items. We of the seminaries' faculties do our work in relative isolation from each other. We have little sense of the whole; we see only the parts, or just one part, *our* part. If we ever make common cause, it is usually with only one of the two major groupings

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among us, the "content" boys or the "practical" boys, and then only to resist the curricular encroachments of the opposite group. Most of the time each of us simply fights for the recognition of his own discipline, to be taught as an entity within itself.

And not only do our disciplines have little contact with each other; we ourselves seldom share our concerns and convictions, our doubts and our faith. Moreover, we do not customarily use our self-imposed privacy to pursue our own intellectual interests, for most of us don't have any that rightly deserve the name. Laymen sometimes criticize us because we are supposedly concerned with ultimate issues alone, and are too deeply embedded in our specialized research. But if they only knew! The solid research work is done by a handful among us; and much more often our fault, like that of the laymen, is that we simply live out our professional span of days, unconcerned about any kind of issues, ultimate or proximate. Life passes us by; and one can't count on the faculties of the seminaries to save the world.

And so our products are what one might expect. Remember that at the moment we are focussing our attention only on the negative side. Our students are turned out ill-fitted for the total task which they will face. They may know some two or three things very well, for our tendency is to develop personal disciples. But much of what they know they find it hard to apply to the life of the people of their first parish; and all of what they know is more than likely a hodge-podge of separate items of information or separate bits of skill. They often acquire certain ministerial mannerisms, many of them tasteless, and professional attitudes, many of them self-protective; they sometimes acquire a measure of real training for some of their tasks; but most of them don't receive an education. Paraphrasing Hutchins' well-known exaggeration about the sins of Charles Eliot's free elective system, one might say that it is still possible to get an education in our seminaries, but to

do so a lad would have to be so bright, imaginative and well-disciplined that he wouldn't need it.

But I call to mind this depressing bill of particulars not because any of them is new, for all are admitted among us at some time or other, but because I believe that there is one fault common to all of them, a general weakness among seminaries, the correction of which would go far toward repairing the ravages of these various ills. This fault is our *disposition to ignore the contributions which our contemporary educational philosophies could make to theological education*. By and large our seminaries today are dependent upon educational philosophies of pre-World War I vintage. In the last third of a century there has developed an exceptionally healthy interchange of theoretical opinion among educators, not unlike the growth of ferment among theologians. But most of us in the seminaries are oblivious of that fact, and we still conduct our particular professional schools on philosophical premises that have long been out-of-date and discredited.

Before examining this suggested diagnosis and implied prescription for our ills, let us take time for two parentheses. The first could give us too much comfort if we are not alert to its blandishment. It is the recognition that seminaries are not alone; other institutions of higher learning have also failed to profit from the guidance offered by a revitalized philosophy of education. But this should be warning as to the company we keep, rather than cause for any measure of self-congratulation. And in any event, seminaries should lead the educational as well as religious way, rather than be merely part of a reluctant procession.

The second parenthesis is the realization that there is an understandable excuse, if not a justifiable reason, for such a state of affairs. The great majority of us have come to our seminary posts as ministers undertaking a specialized ministry in seminary teaching, rather than as educators undertaking a spe-

cialized teaching in theological education. As ministers rather than educators our orientation has been more to religion and the church than to education and the university. Mind you, one would not have us less related to the church; surely we must be consciously and fruitfully allied to both. The point at the moment is simply that, by reason of who we are, we have been less alert to developments in education than we ought to have been. The same, perhaps, might be said for lawyers and doctors in respect to their institutions of professional education. But excuse or no, it is high time that we of the seminaries recognize that we function in a dual capacity, as churchmen and as educators; and that as educators we have been woefully ignorant of our craft.

And now, back to the argument: We would have been saved many of the weaknesses of present-day theological education, its partiality, its rigidity, its over-specialization, its irrelevance, if we had read and taken part in the education debates of our time. What a boon to seminaries it would be if all of us were required to read at least one of Dewey's major treatises in the field, say, his *Democracy and Education*, or one of Hutchins', say, his *Higher Learning in America*. How much richer our educational thinking would be if we would all read the Harvard Report, *General Education in a Free Society*. Many other books that would profit us come quickly to mind, but this essay doesn't set out to be a bibliography.

Now the point is not that we should turn over to Dewey, or Hutchins, or the Harvard Committee, the task of framing a seminary curriculum. They couldn't do it, for in those three there are serious blind-spots, particularly when it comes to the subject of religion. But their general educational reasoning, varied as it is from one to the other, would be pertinent to the seminaries; it would enlighten our curricula in both content and method. It would force us out of our curricular ruts, give us guidance in the changes we are sometimes moved to make, and save us

from the pretense that those changes are startling educational innovations.

As an example of the latter, let me share with you a comment that has come our way at Perkins. We have recently instituted a New Curriculum, now in its second year, which constitutes a radical departure from our immediate past. A month or so ago a distinguished theologian who happens to possess a wide knowledge of what seminaries all across the country are doing, made the statement that in his opinion the only really fresh and fruitful experimentation going on in theological education today were two programs, the year of internship which Andover-Newton is trying, and the New Curriculum at Perkins. Now you can be sure that we were properly grateful for this compliment; and yet my point at the moment is that it is really undeserved. Apart from whether or not our program does actually hold the promise which we at Perkins and some others think it holds, the opinion that we are really doing something new and strange is mistaken. At least part of what we are trying may be new in theological education, but that fact is simply the measure of the extent to which theological education has failed to keep pace with general developments in the philosophy of education. We at Perkins call it our "New Curriculum," and it is new for us, and something like it would be new for most seminaries which might try it; but we must be careful to confess that, in the perspective of the total educational scene, our word "new" is a misnomer.

# I

What, then, could we learn from educational philosophy? What are some of us, in a number of seminaries around the country, slowly trying to learn? Let us recognize, first, that we should expect to gain something from all the major movements or schools of thought, and that it is both unnecessary as well as unwise to take one particular educational philosophy as our own, irrespective of the emphases of others. The three volumes I

mentioned before are roughly representative of the three major groupings in educational thinking today: Dewey is still the patron saint of the so-called "progressives"; Hutchins is often considered the leading spokesman for the "classicists"; and the Harvard Report is an example of the revitalized thinking coming from the "liberals." Dewey, Hutchins and the Harvard Committee have many things to say, some of them contradictory; there is opportunity here to touch upon only a few of their ideas which could be particularly provocative for the seminaries, ideas in which in the main they agree, though with varying emphases.

First, they call us to a recognition of the importance of "general education," a core program designed to pass along to all students alike certain basic material which no one ought to be allowed to miss. The classicists would stress the transmission of the heritage, its central movements and values; the progressives would view the core in more dynamic terms, stressing a basic understanding of society and culture as they are and may become; the liberals ride both horses. But all of them in various ways have departed not only from the idea of free election but, further, from the notion of a collection of required courses, all separate from each other, plus a few electives as icing. This "general education" must be an integrated whole, within the body of which proper sequences of study are provided, and the totality of which possesses a cohesiveness making for a concerted and focussed, rather than a scatter-gun, impact on the students.

Translated for the seminaries, this emphasis on general education results in something similar to what we happen to be attempting at Perkins. Lest my discussion here and forthwith seem to be simply ill-disguised advertising, let me say that I will use Perkins as illustration not because we think we've got all the answers, but merely because it's the concrete situation which I know best. We *don't* have all the answers, but the directions in which our thinking is going may be of interest to

you. I shall spare you the details, for you aren't interested in them. Or if, as I hope, you are or may become interested, then there are other more appropriate ways for you to be informed about them. For example, I'll be glad to send a Perkins catalogue to anybody who should request it!

What I was about to say was that we have incorporated in our New Curriculum much of this emphasis on general education. We talk a great deal about *integration* and *sequence*, and abandoning the old departmental stratification, we have organized ourselves, and our core program, into only four curricular divisions. Communication among us, therefore, is enhanced and some sense of the whole is gained. Now we don't call this general education, but the fact is that we are debtor, however much or little we may recognize it, to the growing concern for general education as it would apply to a seminary situation.

Let me spend a bit longer on this matter than I will do for subsequent emphases in current education philosophy. General education not only holds in mind values such as integration and sequence, but also implies a certain content for the curriculum, a common core of studies. Surely for any seminary this core would consist in a solid offering in at least two areas: I. *The Life of the Church and of Its Society*; and II. *The Nature of the Christian Faith*. Progressives would put the emphasis on I, classicists on II. Any study of various educational philosophies would convince us that *both* are indispensable, and, further, that they are not mutually exclusive. Every student who looks toward service in the Christian ministry must have a long and careful grounding in both areas, and in the relationships between them.

Thus educational philosophy could give us a framework for organizing our seminary curricula which would be both more inclusive and more incisive than is the subject-by-subject, block-by-block type of construction which most seminaries still follow. Yet I do not mean that the two areas I mentioned

would serve as the pattern of organization for all seminaries. At Perkins, for example, and as I noted earlier, we have four major divisions instead of two. That is, each of these two has itself been divided. Area I, The Life of the Church and Its Society, is represented at Perkins by two divisions: I. The Life and Work of the Local Church and II. Christianity and Society. Area II, The Nature of the Christian Faith, is represented by our divisions III and IV, which we call, respectively, The Christian Heritage, and The Bible. Some other seminary might do it differently, and better. The point is, simply, that the approach to the task of establishing an adequate curricular framework should be made in cognizance of the insights available to us from the general education movement, for that way lies the hope that we can escape the partialities of curricular vision that have too often characterized us.

## II

And now, for briefer treatment of other emphases drawn from current philosophies of education: Secondly, educational thought has called increasingly for the recognition of the *intimate relationship* which should be fostered *between the school and its society*. What goes on in the school should have a pertinence for society, for real life in a real world. This pertinence, or *applicability*, of the subjects of study should be made a conscious part of the teaching and learning process. Some of the classicists might want to leave it to chance, but the progressives, for whom this has been a major emphasis, and the liberals would remind us of its necessity. Moreover, this relationship between school and world must be represented by more than mere words; it must show itself in direct contact, the *participation* of the student in some functioning organ of his society.

For the seminary, such thinking has obvious relevance. Of the two major curricular areas, it would surely be impossible for the first, The Life of the Church and Its Society,

to be explored in a vacuum, that is, with no recognition of this emphasis. But it is equally true that the second, The Nature of the Christian Faith, must be taught with an eye to the applicability of the material to the world around. Such an educational philosophy leaves no room for the discussion of theology, or Old Testament, or ethics, in some precious cloister, for its own sake alone. Furthermore, and when it comes to action as well as words, this element in the philosophy of education furnishes solid justification for the seminary's program of field work as being something more than an addendum upon the time and energy of the students. At Perkins we now think of field work as laboratory, an integral part of the regular curriculum; and not only all students somewhere in their seminary careers, but also all faculty members, irrespective of their particular disciplines, play some part in the laboratory aspect of the curriculum. This is only one way by which a seminary might take seriously such an emphasis, and, doing so, find that it gives meaning and direction to the school's whole program.

## III

Closely related to the second is a third major item in the philosopher's kit: The *interest* of the student must be kindled, and education must be made an *exciting adventure*. Applicability should be pointed out and participation should be encouraged because the student is not an inert receptacle, into which knowledge is to be poured, nor is he merely a living but inactive bystander who should be taught to observe. Rather, he must be caught up in the life of his time; the concerns of his age are his concerns, and there is an *urgency* about them which he must be made to feel. Here again the progressives have led the way, but the liberals chime in heartily, and more and more the classicists are coming to include this emphasis in their philosophy.

The seminaries must make conscious use of this item. Take field work, again, as an ex-



ample: such a scheme for bringing about a relationship between school and society must constitute something more than play-acting for the participant. Each student must have a responsible relationship to the church or other agency to which he is assigned, that his work may have some meaning, and that his interest may be captured. At Perkins we have only begun to see this goal. Like nearly all other seminaries, we have a long hard road toward fulfillment, if in fact we ever reach it. But no seminary ought to hold out less before itself. So speak our educational philosophies to us.

#### IV

The fourth emphasis follows close upon the third, for it, too, has in view the need to capture the attention and excite the spirit of the student. This emphasis is upon the *rigor* and *seriousness* of the whole study program. Sideshows swallow the circus whenever the circus gets shoddy. Through easy work hands perhaps can gain skill for worthwhile services, but that is training, not education. There is no easy way toward the sharpening of the mind; yet it is the mind that must be stirred to activity, for that alone is education. So far as I am aware, no school ever suffered, nor did its constituency, because it raised and kept its standards high. Here is a favorite theme of the classicists, but progressives and liberals are only slightly behind in their insistence upon its importance.

That this emphasis should apply to our seminaries goes without saying. That it does not yet apply is news to no one. Perkins is in no position to boast. In spite of the larger demands of our New Curriculum, there still cross my desk more requests for taking an extra-heavy schedule than for reducing the load. We are in little danger of working our students too hard. And yet we can see progress: for example, the use of our library and the circulation of books have risen sharply in recent years. But further progress remains to be made, and I daresay this is true for all of

us. And who is it who reminds us of this matter? Unfortunately it is seldom the ministers; more often, it is the educators, prompted by a basic concept in their philosophy of education.

#### V

Fifth, education should be a *group process*. En route the identification of the other emphases enough has been said to indicate the necessity of faculty working closely with faculty, faculty with students, and students with students. In the construction of a curriculum the whole faculty must play a part; in its performance teamwork of all is essential. The growing use of other teaching techniques than the traditional lecture method is tribute to the extent to which various types of schools have taken seriously this emphasis on the importance of the group, and the potential contribution of all its members to the learning process. The methodology of both classicist and progressive philosophies has had its beneficial effect on the old-line liberals, and all three positions join in the heightened respect for what *democracy* and *mutuality* can mean to the school's curriculum.

Seminaries have had much to learn at this point, but I for one am greatly cheered by the mounting evidence that we are learning it. Once again the experience of Perkins is merely illustrative of what is taking place in various seminaries, those represented here and others all across the country. Faculties as a whole are engaged in unified planning, faculty and students are working together in the institution of curricular changes, and a host of new methods designed to give everybody a significant part in the learning experience are being attempted, seminars, colloquia, panel presentations of material, tutorials, laboratory and workshop experiments. Whether or not conscious of its rootage in educational philosophy, seminaries are taking seriously the emphasis that education should be a group process.

## VI

The sixth and final item is the conviction that education must have some *integrating factor*, some *unifying force*, which can bind together all the fragments of content and method. Philosophers of education, of all schools of thought, have come to the realization, some of them grudgingly, that the emphases thus far noted are not in themselves enough. General education, relationship between school and society, the interest of the student, the seriousness of the study, the group nature of the process, all these might actually exist, in a measure, without any clear overarching and dynamic purpose, or with that purpose's being felt only vaguely and inferentially. Yet these can be no guarantee that such elements will continue to characterize an educational program unless some one central discipline or motivation comes to be stated with clarity and pursued with vigor. Thus far progressives, classicists and liberals fully agree.

But when it comes to the identification of this integrating factor, the agreement disappears. Dewey and his followers would find it in democracy or in the spirit of science; Hutchins once suggested metaphysics and more lately has preferred what he calls the "Great Conversation." The liberals reaffirm the unifying power of the traditional liberal arts, or some one branch of them, the humanities as a whole, or philosophy, or even, it is sometimes suggested, religion. There is larger concert among these various ideas than might appear at first glance, but it still remains true that educational philosophy as a whole has been more successful in diagnosis of the need than in prescription for it.

And here is where the seminaries cannot only profit from the philosophy of education but also, if they will, make a tremendous contribution to their sister institutions of higher learning. For there exists for us an obvious and compelling centrality, which, if not as patently applicable to other types of schools, might still serve them as no other factor could

do. We have an *ultimate* which is ours for the taking, and which we can share. The trouble with democracy or metaphysics, or the spirit of the liberal arts, or any of the rest, even religion as the philosophers mean it, is that each of them is derivative in the sense that it itself depends upon some other, more potent world-view for sanction and support. This world-view, this idea which could serve as the long-sought focus for a philosophy of education, is *Christianity*, both the *Christian faith* and the *Christian experience*.

Now this is not the occasion for examining the possibility that such a proposal could be satisfying for higher education as a whole. Suffice it now to say that if seminaries ever came to believe it themselves, they would owe it to the educational world to proclaim its widespread adequacy. Thus one might legitimately hope that the time may come when theological education will cease to be merely an unwitting or reluctant debtor to educational philosophy and will assume the task of guiding and challenging the thinking of other educators.

But we are here called to note that seminaries may not yet believe it themselves. That we think of ourselves as Christian institutions, as of course we do, is not the point. That a personal and conscious Christian conviction underlies our own work in the seminaries, as it does, is also not the point. That the exercises of worship and service which are promoted on our campuses are filled with the spirit of Christ, as they are, or as we seek them to be, is still not the point. For here we are sharpening our attention upon the seminary as a school, not as also a center of worship and Christian service; and the point is that as a school the element of Christianity is not always understood as the idea, the *educational purpose*, that binds together all parts of our curriculum and gives them life.

A question and its suggested answer may illuminate my contention on this crucial matter. What is the educational idea that most often serves to justify our academic behavior?

Providing training for ministers is the cause we give for the establishment of our theological schools. As a rallying cry for the support of our constituencies we shout that we are engaged in training for the ministry. When we set ourselves to the task of curricular construction, we say again that we are providing for a trained ministry. Now don't misunderstand: this is, on one level, what we are about. But it is a secondary level, a derivative aim. Training for the ministry is no more of an ultimate educational compulsion than is democracy, or the liberal arts, or the rest. The ultimate purpose is the *communication of the gospel of God in Christ*.

One does not doubt that this is known by many an individual engaged in the educational process, elsewhere as well as in theological schools, as his own solid basis of faith and motivation. But when we meet as educators, we of the seminaries, like our colleagues in other schools, may too easily take it for granted. That is, we may too readily assume that because it is our personal compulsion it is also our educational focus. Or we may not state it because we do not see its educational as well as its religious relevance. Yet this is not merely a matter for statement. It is a profound educational philosophy, which, if taken as such, would transform our curricula. It is Christianity, more than any other one philosophical premise of education, which can undergird and give meaning to such items as general education, relationship of school and society, and the rest. For Christianity not only understands and contains them, it demands them. Take them one by one: First, Christianity calls for seeing life steadily and whole, for seeing it as an integrated and developing pattern, for combining reverence for the past as God's unfolding with sense of responsibility for the future as God's opportunity; *there* is the emphasis on general education. Secondly, Christianity does not stratify life, and Christian bystanders are not innocent; *there* is the justification for the relationship between school and society. In the

third place, Christianity requires the deep personal involvement of the individual, the free and forthright commitment; *that* carries the element of interest or urgency one step further. Fourthly, Christianity is crucial business, and its understanding and practice call for rigorous discipline; *there* is the emphasis on seriousness. As the fifth item, Christianity is community, else it is nothing; *there* is the insistence upon the group process. And finally, for him who accepts it Christianity is the ultimate truth as to God's own nature and His way with men, the dependable frame of reference and source of strength; *where* else can real unifying force be found?

Viewed in this light we have no choice. We state the situation falsely when we say that these educational emphases are merely available to us of the seminaries. Rather, they are musts; they apply to us inescapably, and inescapably must we apply them. In their secular phrasing they make good sense for all kinds of schools; in their Christian character they are more than sensible, they are obligatory.

Yet one might still object, what practical difference would it make? Let me illustrate from one field or area, homiletics. If a curriculum is informed by even so high a purpose as that of training for the ministry, then homiletics might still be nothing more than instruction in the so-called "art" of preaching. That is to say, it would consist in the rehearsal of such matters as sermon construction, skilful illustration, how to begin, how to end, how to persuade, the use of the voice, the place of the sermon in the total worship program, etc. All these are fine, but they constitute merely training in techniques, and that is not enough.

For homiletics is more than "hints of the proper craft, tricks of the tool's true play"; it is, like every other area of theological study, the communication of the Christian Gospel. As we at Perkins have begun to see homiletics in these terms, the discipline itself has taken on new vitality among us. Dr. Joseph

Quillian, Professor of Homiletics, phrases the goal of our program in these words: "The purpose of homiletics is to learn to communicate the Gospel through the sermon. . . . The sermon is a channel for the Gospel, and not an end in itself. . . . The focus of the sermon is on the Gospel, which is God's word to man. From this point of view, the minister's concern is that of service for God to men. The sermon, then, is one of the minister's self-forgetful means of conveying to his people knowledge of God's governance, awareness of God's love, hope in God's mercy, comfort in God's peace, inspiration in God's grace."

Put into practice, this point of view dictates our inclusion of instruction in all the necessary techniques, and other educational emphases noted earlier in this paper; and requires us to impart these techniques not alone through lecturing to the students about them but also through mature counseling upon their own practice preaching. Thus far, however, there is nothing distinctive about the program, except that we now feel compelled to expand the opportunities for practice preaching far beyond what was formerly true for us. But the nub of the matter is in the key question with which the constructive criticism

of every student sermon begins, "Has the Gospel been preached?" Other necessary questions are also asked, questions as to specific content, construction, voice, diction, and so on; but the significant item is that these are put within the framework created by the first question; they do not themselves constitute the framework. In other words, training for the ministry is not the philosophy of the program; rather, the undergirding purpose is communicating Christianity, and professional training then takes its place as a proper subsidiary aim.

What is true and possible for one field is so for each of the others and for all together, for the whole curriculum. How interesting it would be if each professor in all the seminaries were to quiz himself after every class session, no matter its topic, "Has the Gospel been preached?" How embarrassing it might be! How fruitful! For that way lies the chance that our seminaries may not merely catch up with educational philosophy, but go beyond it. That way rests the hope that we can escape our academic pandemonium and enter into the curricular palladium, the contagious expression of our Christian faith.



# Toynbee's Study of History

## *A Review-Article\**

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FOR more than twenty years as time permitted (for he has had other important work), Toynbee has been at work on his monumental "Study of History." He set out to survey "the whole of human history, above the primitive level, in all its aspects" (VII, 2). Not nations but civilizations were the best, indeed the only meaningful units of study, he decided, and he was able to discover twenty-one of them, of which but five (Western, Orthodox Christian, Islamic, Hindu, Far Eastern) survive. In his first six volumes, the first three in 1933, and the rest in 1939, Toynbee explained the Geneses, Growths, Breakdowns and Disintegrations of civilizations, drawing his supporting data from the civilizations the world has known in the last five thousand years of its history.

In volumes seven to ten Toynbee directs his thought to Universal States, Universal Churches, Heroic Ages, and Contacts between Civilizations in Space and Time; there follow extended essays on Law and Freedom in History, The Prospects of Western Civilization, and The Inspirations of Historians. It will be observed that the first six volumes are preliminary in significance as well as in time. In the first lot Toynbee purposed to establish empirically the laws of history and the tests that may be applied in judging the value and the durability of our own civilization. The final four, then, constitute the exciting sequel. Volume ten also contains an elaborate index to the entire work. Still to

come is an eleventh volume which will include a gazetteer of geographical names, and maps illustrating all ten volumes. The author plans to issue, also, at a future date, his "reconsiderations."

The fame of Toynbee and his *Study of History* is widespread and such phrases as "Challenge and Response" and "Time of Troubles" are current coin in the conversation of educated men. It is doubtful that this work would have become known so widely or so well, however, had it not been for the skillful abridgement of the first six volumes by D. C. Somervell. This book, in which 3,000 pages were cut to 565 was published (1948) with the kindly concurrence of Toynbee himself. Reviewers of the first six volumes were generally in accord that it was "one of the most important works of our generation," though the reasons assigned for its importance were diverse and sometimes doubtful.

Among the Universal States which Toynbee examines in Volume VII are the Roman Empire, the Arab Caliphate, and the Manchu, Ottoman, Mughal and Napoleonic Empires. A Universal State, he tells us, accompanies a social breakdown; it is the product of a dominant minority; it is "the institutional manifestation of a temporary arrest in a broken-down civilization's decline and fall" (VII, 381). Under separate headings Toynbee studies, always comparatively, administrative systems, official languages, laws, calendars, coinage, standing armies, and civil services. A Universal Church, his next topic, is "apt to come to birth during a Time of Trouble following the breakdown of a civilization, and to unfold itself within the political framework of a Universal State" (VII, 381). Toynbee

\* *A Study of History*. By Arnold J. Toynbee. London, New York, Toronto: Oxford University Press, 1954. Vol. VII, xxxi + 772 pages; Vol. VIII, ix + 732 pages; Vol. IX, viii + 759 pages; Vol. X, vii + 422 pages. \$35.00.

rejects the thesis that the church is a cancer, scorning Gibbon's phrase,—“I have described the triumph of Barbarism and Religion,” and he concludes that the Chrysalis concept, that in the perilous interregnum between two civilizations the precious germ of life is kept alive by the Church, is inadequate. The Church is more than this, it is “the bread of social, as well as political, life” (VII, 392). As to Christianity Toynbee says, “The essence of Christianity is the essence of the higher religions as a class, though in different eyes these different windows through which God's light shines into man's soul may differ in the degree of their translucency or in the selection of rays that they transmit” (VII, 388). Disposed as he always is to take us into his confidence Toynbee says that “if to be a Christian is to believe that Christianity possesses a monopoly of Divine Light . . . then I am not entitled to call myself a Christian.” Elsewhere he has confessed, “If all the religions in the world were to disappear except Christianity and Buddhism I would not be able to make a choice between them.”

The brief section on Heroic Ages deals with invasions of barbarians. Barbarian conquerors become demoralized Toynbee says; their ascendancy is always ephemeral. His study of Civilizations in Time and Space constitutes one of the longest sections in the book (more than 700 pages). An example of special interest to us is the contact of the Modern West with Russia. Toynbee concludes that “the advent of Communism has prolonged the life-span of a time-expired Russian state.” Furthermore, its challenge to the West may “change the course of Modern Western history by rejuvenating a body social in which the familiar symptoms of disintegration had already made their appearance” (VIII, 149). By rejuvenation he means the raising of the standard of living of the working class to the level of the bourgeoisie.

After a long discussion of Law and Freedom in History Toynbee concludes that the only valid law is the Law of Love. Under this

law, “which is the law of God's own Being, God's self-sacrifice challenges man by setting before man an ideal of spiritual perfection which man has perfect freedom to accept or reject. The Law of Love leaves Man as free to be a sinner as to be a saint” (IX, 404-405).

He turns next to the Prospects of the Western Civilization. Toynbee is hopeful that some type of world government will eventually take shape. Such a world government “holding a world-wide monopoly of the control of atomic energy employable for military purposes” could maintain itself “with less effort and anxiety than this has cost any universal state known to History.” Then it would “be free to concentrate its efforts on the promotion of human welfare with a singleness of purpose that had not been feasible for any universal state in the history of any other society” (IX, 560). This goal cannot be reached, however, until Western Society can find some way to stop making war; and it is useless to attain the goal unless and until man can learn to make a “noble use of leisure,” the abundant leisure with which technology has endowed him. “Contrite humility” after the pattern of St. Francis of Assisi is the essential virtue, and Toynbee closes this section with a quotation from the Vulgate—*Asperges me hysopo et mundabor*.

The final section is a brief (166 pages) discussion of The Inspirations of Historians. Toynbee outlines the intellectual history of thirteen historians, among them Clarendon, Josephus, Thucydides, Herodotus, Saint Augustine and Gibbon, and concludes that the impulse that drove them to ask “How has this come out of that?” came, in nearly every case, from “shocking public events.” He turns then to himself, born in 1889, and sets forth his own intellectual history without reserve. His Hellenic education, he concludes, gave him a binocular view—“How has this come out of that state of affairs in Western as well as in Hellenic history?” (X, 95). Thus emancipated from parochialism Toynbee went on to make the civilizations of the world his theme.

As always, however, he ends on a note of religious inspiration. In his earnest search for historical causation he identifies himself with the past so emotionally as to feel himself in direct communion with it, and he cites a number of occasions when he has experienced a feeling of "personal communion with all men and women at all times and places, which outranges the gamut of an historian's prose . . ." (X, 140). Indeed, to Toynbee's way of thinking, "History is a vision . . . of God revealing Himself in action to souls that were sincerely seeking Him"; and the historian's vocation is "a call from God to 'feel after Him and find Him'" (X, 1). His final line is "Finis. London, 1951, June 15, 6:25 p.m., after looking once more, this afternoon, at Fra Angelico's picture of the Beatific Vision."

Toynbee insists that he has drawn his conclusion by severely logical argument from carefully established facts. However, many professional historians find that Toynbee's exposition of historical facts raises in them a spirit of opposition. No competent authority on Russian history accepts Toynbee's version of it. Pieter Geyl, the Dutch historian, made a close examination of Toynbee's thesis that the reason why the New Englanders "won the competition between half a dozen different groups of colonists for the mastery of North America" was that New England was "a more difficult region." After reviewing the detailed facts of history Professor Geyl concludes that the factor of adversity was by no means the sole explanation of the stated result and, at most, it was a minor cause. He adds, this is "one instance out of the innumerable fallacious arguments and spurious demonstrations of which the whole book is made up" (*From Ranke to Toynbee*, p. 75). Toynbee is not a research scholar in history—how could he be—and he lacks appreciation, perhaps, of how tentative are the factual data, and how subjective the exposition of them in even the best of the secondary works upon which he depends for his illustrations. The

historian's calling requires vigorous training and prolonged apprenticeship. To Toynbee's conclusions we may respond sympathetically, but it is well to recognize that they are more intuitive in character than historical.

Toynbee has a habit which professional historians deplore, of personifying his concepts. For example, he says "universal states are possessed by an almost demonic craving for life"; they "behave as though they were ends in themselves" (XII, 6, 7). And again, "History led the people of the United States to lose all desire to annex Canada . . ." (IX, 299). Historians train themselves to search for causes of an historical fact "in terms of acting and thinking individuals," and to refrain from the easy path of assigning causative agency to imaginary beings.

It is to be doubted that very many will read these final four volumes in their entirety. (We need another Somervell.) For one thing Toynbee's style does not make for easy reading. He is immensely articulate; nowhere is there any effort to be brief. And everywhere apparent is his classical training, not least in his rejection of Anglo-Saxon words when words of Latin or Greek derivation can be found. Then, too, Toynbee's use of adjectives is so exuberant as to be confusing, four in sequence have been noted, each modifying the word that follows. It makes for hardship, too, for many readers, that the many quoted passages from foreign tongues are left untranslated. Thus we have passages from Greek, Latin, French (medieval French, also), German and Italian to test the linguistic knowledge, or try the patience, of readers. Another irritation is the multiplicity of footnotes. Most of them are helpful, but far too many are needless citations of the source of words or phrases too familiar to justify the interruption of a footnote. For example the words "goodly heritage," are not enclosed in quotation marks by Toynbee, as indeed they should not be, but the reader's eye is directed to the bottom of the page where he is informed that

these words occur in Psalm XVI, verse 6.

Despite his reservations, however, this reviewer found his reading of Toynbee a most rewarding experience. It is fascinating to sit at ease and see cast upon the screen scenes from all climes and all ages, all peoples and all cultures, unhurriedly and in full detail, with the assurance when weariness comes, that there is more, much more, to follow. Toyn-

bee's spirit is so kindly, his motivation so deeply religious, that we cannot but admire even when we doubt. And he is so open and frank, not holding back the least details of his thoughts or the most tender of his feelings. Critics may doubt if they will that these volumes are in very truth "A Study of History." They are at any rate, and most happily so, a study of Toynbee.



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## Research Abstracts

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### THE OLD TESTAMENT (1953-54)

JAMES WARD, ELIZABETH ACHEMEIER and JAMES ROSS

Union Theological Seminary

#### Introduction (Ward)

Blair, Edw. P. *The Bible and You: A Guide for Reading and Understanding the Bible*. Abingdon Press, N. Y., 1953. 154 pp. \$2.00. An excellent interpretation of biblical scholarship for the intelligent and serious layman and for leadership education classes. Interpretative principles and practical suggestions for "examining the parts and reviewing the whole" of the Bible. The clearest and most helpful of several recent books on this subject.

Irwin, Wm. A. *The Old Testament: Keystone of Human Culture*. Henry Schuman, N. Y., 1952. 294 pp. \$4.00. The Hebrew contribution to man's thought concerning himself and the world, presented in a vivid and fascinating style. Especially suggestive on the theory of law and the interplay of nature and history in Hebrew thinking. His attention to wisdom and natural law provides a stimulating foil to the preponderant emphasis in contemporary scholarship on the role of "event" in the revelation to Israel.

Nielsen, E. *Oral Tradition: A Modern Problem in Old Testament Introduction* (Studies in Biblical Theology, No. 11). S.C.M. Press, London, 1954. 102 pp. 7s 0d. The best introduction (from the traditio-historical side) to this much-debated subject. Survey of recent literature; discussion of the character of ancient oral tradition and its interplay with written tradition; the evidence for use of both methods in ancient Israel, with an application of the principles inferred to Micah iv, v and Genesis vi-ix.

Paterson, J. *The Book that Is Alive: Studies on the Old Testament Life and Thought as set forth by the Hebrew Sages*. Scribner, N. Y., 1954. 196 pp. \$3.50. A study of the Wisdom literature, with chapters on the vitality of Hebrew thought and speech and the growth of the Canon, and expository treatments of Proverbs, Job, Ecclesiastes, and the didactic Psalms. Points of special interest: the growth of faith in an afterlife in the Psalms, and the varieties of fool in Proverbs. An equally good sequel to the writer's books on the Prophets and Psalms.

Robinson, T. H. *The Old Testament: A Conspectus*. (The Colet Library of Modern Christian

Thought and Teaching). Duckworth, London, 1953. 168 pp. 1s 6d. A rapid survey of the contents of the O.T., with indications of date, authorship and historical setting.

Rowley, H. H. *The Servant of the Lord and Other Essays on the Old Testament*. Lutterworth Press, London, 1952. 328 pp. 25s 0d. Reprint of seven important articles, revised and brought up-to-date, with an additional study of the Suffering Servant, which includes a valuable survey of the mass of literature on this subject. Indispensable as a guide to the literature and issues at stake. Among the other chapters are, "The Nature of O.T. Prophecy in the Light of Recent Study," "The Interpretation of the Song of Songs," "The Unity of the Book of Daniel," and "Recent Discovery and the Patriarchal Age."

Welch, A. C. *Kings and Prophets of Israel*. Ed. by N. W. Porteous. Lutterworth Press, London, 1952. 264 pp. 18s 0d. Studies of Moses, Saul, David, Amos, Hosea, Isaiah, presented with independent judgment and spiritual insight. No discussion of technical details. Fresh and rewarding.

Young, E. J. *An Introduction to the Old Testament*. Tyndale Press, London, 1953. 414 pp. 18s 6d. *Isaiah 53: A Devotional and Expository Study*. Eerdmans, Grand Rapids, 1952. 94 pp. \$1.50. *My Servants the Prophets*. Eerdmans, Grand Rapids, 1952. 232 pp. \$3.00. The first of these books is perhaps the best conservative Introduction in English now available. In this and the works on the prophets the writer demonstrates his thorough acquaintance with the work of critical scholars, including the Uppsala school, even when he disagrees with their conclusions. The last named book includes chapters on the schools of the prophets, the prophets and the cultus, true and false prophets.

#### Exegesis (Ward)

Anderson, Bernard W. "Studia Biblica XXVI: The Book of Hosea." *Interpretation* VIII (1954) pp. 290-303.

Clarke, W. K. L. *Concise Bible Commentary*. S.P.C.K., London, 1952. 996 pp. 30s 0d.

Davidson, F., Stibbs, A. M., and Kevan, E. F. (eds.) *The New Bible Commentary*. The Inter-

Varsity Fellowship, London, 1953. 1200 pp. 35s 0d.

Orchard, B., Sutcliffe, E. F., and Russell, R. (eds.) *A Catholic Commentary on Holy Scripture*. Nelson, Edinburgh, 1953. 1312 pp. 84s 0d.

Three recent one-volume commentaries on the whole Bible. The first and third include the Apocrypha. Clarke stands within the mainstream of modern critical scholarship and is current in his survey of recent materials. Included are twenty-nine general articles. A very satisfactory work. Davidson, et al., represent a conservative position, and many of the chapters in their commentary take no account of critical work on the Bible. Others show a knowledge of the latter with or without incorporation of the results in their own conclusions. The Catholic work is an impressive result of the recent encouragement from the Vatican given to biblical studies within the church. Forty contributors give a vast amount of factual and doctrinal information and instruction. Will be of great use to Protestants as well as Catholics.

Dodd, C. H. *The Old Testament in the New*. Athlone Press, London, 1952. 22 pp. 2s 0d. *According to the Scriptures*. Nisbet, London, 1952. 146 pp. 10s 6d.

Manson, T. W. *The Old Testament in the Teaching of Jesus* (reprinted from the Bulletin of the John Rylands Library, Vol. 34, 1952). Manchester Univ. Press and John Rylands Library, Manchester, 24 pp. 2s 6d.

Dodd examines the O.T. passages quoted in the N.T., finds that they come mainly from the Prophets and Psalms. The N.T. writers preserve a historical sense in their use of the material and their principles and methods are still valid and necessary for Christian theology today. Manson's paper is primarily a thorough textual study, which reveals the affinities of the relevant quotations to the ancient versions. He thinks it likely that the Palestinian Church used a collection of "Testimonia." Jesus' treatment of the O.T. is based, he finds, upon "a profound understanding of the essential teaching of the Hebrew Scriptures and a sure judgment of his own contemporary situation."

Freedman, David N. "Studia Biblica XXVII: The Book of Ezekiel." *Interpretation* VIII (1954), pp. 446-71.

Gordis, R. *The Song of Songs: A Study, Modern Translation and Commentary*. Jewish Theological Seminary of America, N. Y., 1954. 108 pp. \$2.50. A valuable introduction to the whole book as well as briefer ones to the several poems, as the author divides them. Notes on the Hebrew text. Survey of the history of interpretation of the book, the author adopting the position that it is a collection of love songs, written by a variety of poets over a

period of five centuries. An excellent commentary regardless of the reader's position on particular critical problems.

Hadas, M. *The Third and Fourth Books of Maccabees*. Harpers, N. Y., 1953. 284 pp. \$4.00. Greek text (Rahlfs'), full introduction, and a new translation by the editor, with notes. This is the third volume in the Dropsie College series on Jewish Apocryphal Literature. The writer, an eminently successful translator of the Greek classics, is a professor at Columbia University.

Hanson, A. and M. *The Book of Job*. (Torch Bible Commentaries). S.C.M. Press, London, 1953. 118 pp. 7s 6d. One of the best volumes in this series, the present work has both introduction and commentary, and special attention is given to the thought of the book. The theme is taken to be the problem of innocent suffering, but more especially the status of man before God, presented finally as justification by faith and not self-vindication. This link with the N.T. is given additional emphasis.

Hertzberg, H. W. *Die Bücher Josua, Richter, Ruth*. (Das Alte Testament Deutsch, 9), Vandenhoeck and Ruprecht, Göttingen, 1953. 284 pp. DM 11.40. German text, introduction, exegesis and interpretation. Another welcome volume in this large and important German series.

Kasher, M. M. *Encyclopedia of Biblical Interpretation. Genesis*, Vol. I. American Biblical Encyclopedia Society, N. Y., 1953. 262 pp. \$6.50. A massive collection of rabbinical sayings on the Torah, collected, in Hebrew, by Rabbi Kasher, and here presented in English translation. A brief commentary is included, and the sayings are arranged by subject to accompany the verses. The Appendix contains discussions of the concept of time in Biblical and Post-biblical literature, the atom in Jewish sources, creation and the theory of evolution, and creation and human brotherhood.

Kissane, E. J. *The Book of Psalms*, Vol. I. Browne and Nolan, Dublin, 1953. 320 pp. 30s 0d. A brief introduction to each Psalm, the author's translation from the Hebrew, notes on textual changes, and commentary. The Introduction is to the whole Psalter, while the commentary in Vol. I covers only Books I and II. A few Psalms are accepted as Davidic. The type classification is made on the basis of content rather than form. A valuable contribution by an important scholar.

Marcus, R. *Philo Supplement: I. Questions and Answers on Genesis; II. Questions and Answers on Exodus*. (Loeb Classical Library). Translated from the ancient Armenian version of the original Greek. Heinemann and Harvard Univ. Press, London and Cambridge, Mass., 1953. 552 and 308 pp. \$3.00 each. These works of the Alexandrian phi-

losopher give a clear view of his method of biblical interpretation, proceeding from the literal to the allegorical. Vol. II contains a most useful index which gives the passages where every significant term occurs and the content of meaning given to it.

North, C. R. *Isaiah 40-55*. (Torch Bible Commentaries). S.C.M. Press, London, 1952. 150 pp. 8s 6d. An excellent commentary by the leading British authority on the subject. A model of relevance and succinctness. Honest and profound treatment of the theological issues. Judicious selection of introductory data.

Rowley, H. H. *The Book of Ezekiel in Modern Study*. (Reprinted from the Bulletin of the John Rylands Library, Vol. 36, 1953). Manchester Univ. Press and the John Rylands Library, Manchester, 1953. 46 pp. 3s 6d. The problems concentrated on are the unity of the book, the date of composition, and the place where the prophet exercised his ministry. Detailed survey and appraisal of the conclusions given during this century, with a statement of the author's own opinion (essential unity of authorship by the prophet himself, whose ministry was wholly in Babylon in the years preceding and following the fall of Jerusalem).

Scott, R. B. Y. "Studia Biblica XXIII: Isaiah 1-39." *Interpretation* VII (1953), pp. 453-66.

Simon, U. E. *A Theology of Salvation: a commentary on Isaiah xl-lv*. S.P.C.K., London, 1953. 266 pp. 25s 0d. Unusual and controversial, this commentary is reminiscent of Barth's *Romans* in style and C. C. Torrey's *Second Isaiah* in viewpoint. While there is much here that will be debated keenly, the book has a deep religious seriousness and is a vital contribution to Biblical Theology.

Snaith, N. H. *Mercy and Sacrifice: A Study of the Book of Hosea*. S.C.M. Press, London, 1953. 126 pp. 7s 6d. The author thinks Hosea slightly antedated Amos, that he was the first non-cultic and non-ecstatic prophet, that Gomer was a pure woman at the time of her marriage (ch. iii is a late inauthentic composition). The commentary offers a welcome exposition of the prophetic view of the essence of religion.

von Rad, G. *Das erste Buch Mose, Genesis Kapitel 12:10-25:18*. (Das Alte Testament Deutsch, 3). Vandenhoeck and Ruprecht, Göttingen, 1952. 90 pp. *Kapitel 25:19-50:26*, 1953, 164 pp. The results of technical scholarship are presented with great skill and clarity, and the exposition shows keen theological insight. These two installments complete the translation (German) and commentary on Genesis in the A.T.D.

*Studies in Deuteronomy*. (Studies in Biblical Theology, No. 9). S.C.M. Press, London, 1953. 96 pp. 7s 0d. English translation by David Stalker

of von Rad's fresh and original contribution to the study of the form, provenance, purpose, and theology of Deuteronomy.

Weiser, A. *Der Prophet Jeremia: Kapitel i-xxv*. (Das Alte Testament Deutsch, 13), 1952, 228 pp. 12s 6d. Effective use of the modern cultic approach, rhythmical translations of the oracles, and learned critical judgment are several of the outstanding features of this commentary, one of the most important on Jeremiah.

### Theology (Achtemeier)

Boman, T. *Das hebräische Denken im Vergleich mit dem griechischen*. Göttingen, 1952. 186 pp. 9.80 DM.

Coates, J. R. (Transl.) *Bible Key Words: III. Sin*, by G. Quell, G. Bertram, G. Stählin and W. Grundmann. 1951. 96 pp. 7s 6d. *IV. Righteousness*, by G. Quell and G. Schrenk. 1951. 82 pp. 7s 6d. *V. Gnosis* by R. Bultmann. 1952. 67 pp. 7s 6d. *VI. Apostleship*, by K. H. Rengstorff. 1952. 76 pp. 7s 6d. Adam and Charles Black, London.

Eichrodt, W. *Die Krisis der Gemeinschaft in Israel*. (Basler Universitätsreden 33. Heft). Helbing and Lichtenhahn, Basel, 1953. 22 pp. Swiss Fr. 2.50. An examination of Ezekiel's new community of law in the hearts and minds of men.

———, *Gottes Ruf im Alten Testament*. Die alttestamentliche Botschaft im Lichte des Evangeliums. Zwingli Verlag, Zürich, 1951. 128 pp. Swiss Fr. 5.70. Containing expositions of Ps. 24 (Offenbarung), Gen. 12:1-3 (Erwählung), Isaiah 7:1-17 (Glaube), Jer. 7:1-15 (Dienst), and Ps. 96 (Vollendung), the study approaches the problem of interpretation on the basis of specific texts. A Christian study by a noted O.T. scholar.

Fohrer, G. *Die symbolischen Handlungen der Propheten*. Zwingli Verlag, Zürich, 1953. 107 pp. Swiss Fr. 12.00. An examination of prophetic symbolism in the light of magic and symbolic acts in the religion of other ancient peoples.

Galling, K. *Die Krise der Aufklärung in Israel*. Gutenberg, Mainz, 1951. 22 pp. The author's Rektoratsrede at Mainz, this short work sees in Jerusalem at the time of Solomon a counterpart to the wisdom-schools of Egypt. Qoheleth is also studied, being placed in the third century.

Gelin, A. *Les Pauvres de Yahvé*. (Témoins de Dieu, No. 14). Les Éditions du Cerf, Paris, 1953. 182 pp. Fr. 300. A useful but brief treatment of the important question of the poor in the biblical and inter-testamental literature.

Gross, H. *Weltherrschaft als religiöse Idee im Alten Testament*. (Bonner Biblische Beiträge, No. 6). Hanstein, Bonn, 1953. 158 pp. DM 18.00. A

careful and well-documented study of the idea of world dominion in the O.T.

Heim, K. *Weltschöpfung und Weltvollendung*. Halle, 1952. 215 pp. DM 12.80.

Hesse, F. *Die Fürbitte im Alten Testament*. Univ. of Erlangen Dissertation, 1951. 150 pp. A thorough and valuable study of intercession in Israel, this dissertation's first two parts are historical, the third terminological, and the fourth, fifth and sixth systematic.

Köhler, L. *Der hebräische Mensch*. Mohr, Tübingen, 1953. 182 pp. DM 9.00. Presenting a series of lectures delivered at Tübingen, this little book portrays the everyday life of the Hebrew man. An appendix also gives a reprint of Köhler's important 1931 lecture, "Die hebräische Rechtsgemeinde."

———, *Theologie des Alten Testaments*. Mohr, Tübingen, 1953. DM 16.00. A third edition of an important work, with some revisions, especially in the notes.

Kraus, H. J. *Die Königsherrschaft Gottes im Alten Testament*. Beiträge zur historischen Theologie, 13. Mohr, Tübingen, 1951. 156 pp. DM 15.00. Another attempt to solve the problem of the so-called "Enthronement Psalms."

Mowinkel, S. *Religion und Kultus*. German transl. by Albrecht Schauer. Vandenhoeck and Ruprecht, Göttingen, 1953. DM 9.80. A revised and enlarged German edition of the original Norwegian of 1950.

Quell, G. *Wahre und falsche Propheten: Versuch einer Interpretation*. C. Bertelsmann Verlag, Gütersloh, 1952. 218 pp. DM 17.00.

Rust, E. C. *Nature and Man in Biblical Thought*. Lutterworth Press, London, 1953. 31s 6d. A theologian deals with O.T. views of creation, the nature of man and mediating concepts in the O.T. and Judaism before dealing finally with the N.T.

Schmitt, E. *Leben in den Weisheitsbüchern Job, Sprüche und Jesus Sirach*. (Freiburger theologische Studien, LXVI). Herder, Freiburg, 1954. 208 pp. DM 12.50.

Smith, C. Ryder. *The Bible Doctrine of Sin and of the Ways of God with Sinners*. Epworth Press, London, 1953. 222 pp. 20s 0d. The three parts deal with the O.T., the LXX and the Apocrypha, and the N.T.

Smith, Morton. The Common Theology of the Ancient Near East. *Journal of Biblical Literature*, Vol. LXXI, 1952, pp. 135ff.

Smith, R. *The Relevance of the O.T. for the Doctrine of the Church*. *Scottish Journal of Theology*, 5, 1952, pp. 14-23.

Van der Weyden, A. H. *Die "Gerechtigkeit" in den Psalmen*. Nymegen, Holland, 1952. 252 pp. Fl. 9.75.

Vriezen, Th. C. *Die Erwählung Israels nach dem Alten Testament*. (Abhandlungen zur Theologie des Alten und Neuen Testaments, No. 24). Zwingli Verlag, Zürich, 1953. Swiss Fr. 12.50.

Wright, G. E. *God Who Acts: Biblical Theology*. (Studies in Biblical Theology, 8). S.C.M. Press, 1952. 132 pp. 8s 0d. A welcome theology, based on the Heilsgeschichte, rather than on a systematization of religious ideas. The unity of the Bible is emphasized, and Bultmann's de-mythologizing method is sharply criticized.

#### *Archaeology and History* (Achtemeier)

Albright, W. F. *The Biblical Period*. Blackwell, Oxford. 64 pp. 5s. Offering a broad and authoritative survey of the history and culture of Israel in the Biblical period, this valuable extract from Finkelstein's *The Jews* is now available in an English edition.

Alt, A. *Geschichte und Altes Testament*. Beiträge zur historischen Theologie, No. 16. Mohr, Tübingen, 1953. 224 pp. DM 36 or 39.60, bound. A Festschrift presented to Professor Alt on his seventieth birthday, this volume contains a bibliography of his writings and ten essays by authorities such as Albright, Eissfeldt, Elliger, Rost, Baumgärtel, Zimmerli, Edel, Noth, Gallig and Von Rad. The studies deal with Ps. 80, Ezekiel's description of the Temple, Noah as a vinegrower, Heilsgeschichte, "Ich bin Yahweh," Ramses II, proper names in Mari and Israel, the god Carmel, and the Vorgeschichte of 1 Cor. 13:4-7.

———, *Kleine Schriften zur Geschichte des Volkes Israels*, Vol. 1 and 2. C. H. Beck, München, 1953. 358 pp. DM 26, bound. All but four of the studies have appeared previously in journals, but now appear collected for the first time. The first volume covers the earliest periods up through the settlement of the Israelites. The second deals with subjects relevant to monarchic and post-exilic times. Extra-biblical and archaeological materials are used in addition to the O.T. Important studies by a noted scholar.

Baron, S. W. *A Social and Religious History of the Jews*. Vol. I: Ancient Times, Pts. 1 and 2. Second ed., revised and enlarged. Columbia Univ. Press, N. Y. and Geoffrey Cumberlege, London, 1952. 416 and 494 pp. \$12:50 or £4 2s 0d. The first two volumes of a prospected seven-volume work. Covering the period down to Talmudic times, this penetrating study includes an excellent treatment of the Diaspora and of the world of the Talmud. Subjects of particular interest to Christians, such as the eighth and seventh century prophets and the suffering servant, are given less attention; but the work is valuable for its voluminous notes and references to the literature alone.



Block, J. *On the Apocalyptic in Judaism*. (Jewish Quarterly Review Monograph Series, No. II). Dropsie College, Philadelphia, 1953. 154 pp. \$2.75. A well-balanced, clear and thoughtful study of the rise and development of Jewish apocalyptic writings, of their influence upon other forms of literature, and of their main conceptions and place within Judaism.

Bottéro, J. *La Religion Babylonienne*. Presses Universitaires de France, Paris, 1952. 150 pp. Fr. 300. A concise study which emphasizes the Semitic influence in Mesopotamia.

Černý, J. *Ancient Egyptian Religion*. Hutchinson's Univ. Library, London, 1952. 160 pp. 8s 6d. A noted scholar gives one of the best treatments of the field.

Driver, G. R. and Miles, J. C. *The Babylonian Laws*. Vol. I: Legal Commentary. Clarendon Press, Oxford, 1952. 518 pp. £2 10s 0d. The first volume of the best English work on the Code of Hammurabi by the authors of *Assyrian Laws*. The second volume will contain a transliterated text and a translation with philological notes and a glossary.

Eissfeldt, O. *El im ugaritischen Pantheon*. Akademie-Verlag, Berlin, 1951. 84 pp. 1 plate. DM 9.00. An exhaustive treatment of the supreme god of the Ugaritic pantheon.

Frankfort, H. *The Birth of Civilization in the Near East*. Williams and Norgate, London, 1951. 116 pp. 16s 0d. Four chapters dealing with the study of ancient civilizations, the prehistory of the ancient Near East and early Mesopotamian and Egyptian civilization.

Finegan, J. *The Archaeology of World Religions*. Princeton U. Press, Princeton, N. J. and Geoffrey Cumberlege, London, 1952. 600 pp., 260 photographs, 9 maps. \$10.00 or 63s 0d. The author of *Light from the Ancient Past* devotes the same format to the archaeological background of Primitivism, Zoroastrianism, Hinduism, Jainism, Buddhism, Confucianism, Taoism, Shinto, Islam and Sikhism.

Gordon, C. H. *Introduction to Old Testament Times*. Ventnor Publishers, Ventnor, N. J., 1952. 312 pp. \$4.75. A good popular survey of the history of Israel in the O.T. period, in the setting of the known culture and history of the ancient Near East. In addition to treating the history of Israel from the standpoint of biblical and extra-biblical materials, there are chapters on Egypt, Mesopotamia, Ugarit, Homer and Karatepe.

Gurney, O. R. *The Hittites*. Pelican Books, London, 1952. 240 pp. 3s 6d. An excellent summary of what is known of the Hittites from excavations in their Anatolian homeland and from their records.

Heinisch, P. *History of the Old Testament Tradition*. Transl. by W. Heidt. Collegeville, Minn., 1952. 492 pp. \$6.50.

Hooke, S. H. *Babylonian and Assyrian Religion*.

Hutchinson, London, 1953. 128 pp. 8s 6d. A succinct but trustworthy account of these religions.

Kenyon, Kathleen M. *Beginning in Archaeology*. Phoenix House, London, 1952. 204 pp. 12s 6d. A masterly and authoritative presentation of the problems and methods of modern archaeology, in relation to work in Britain, Europe, the Near, Middle and Far East, and in America.

Moorhouse, A. C. *The Triumph of the Alphabet. A History of Writing*. Henry Schuman, N. Y., 1953. 223 pp. \$3.50. A concise introductory account of the origin and development of writing.

North, R. *Stratigraphia Palestinae*. Pontificum Institutum Biblicum, Rome, 1954. 54 pp. Lire 250. Lectures (in Latin) given in the Pontifical Biblical Institute. An excellent summary of and introduction to the subject, the strata from the Arab Period to the Palaeolithic Age are characterized, with selected type sites being selected for fuller treatment.

Simons, J. *Jerusalem in the Old Testament*. Brill, Leiden, 1952. 518 pp. 33 plates. Fl. 80.00. A classic treatment of the archaeological research and ancient documents such as Josephus, Nehemiah and Jeremiah, relevant to topographical study of ancient Jerusalem.

Weber, M. *Ancient Judaism*. Transl. and edited by H. H. Gerth and D. Martindale. Free Press, Glencoe, Ill. and Allen and Unwin, London, 1952. 484 pp. \$6.00 or 45s 6d. No history of the Jews in the ordinary sense, this book focuses upon the social, cultural and religious ideas and practices of Israel. Though the viewpoint is somewhat "objective," the study is nevertheless penetrating and valuable.

Yerkes, R. K. *Sacrifice in Greek and Roman Religions and Early Judaism*. (The Hale Lectures.) Scribner, N. Y. and Black, London, 1952. 268 pp. \$3.50 or 18s 0d. One of the most thorough treatments to date of a highly important subject.

#### *Text and Versions* (Ross)

Bardtke, Hans, *Die Handschriftenfunde am Toten Meer: Mit einer kurzen Einführung in die Text- und Kanongeschichte des Alten Testaments*. Berlin: Evangelische Haupt-Bibelgesellschaft, 1952. vi + 176 pp. The author reviews briefly the text and canon of the New Testament, and then gives a somewhat fuller survey of the text and canon of the Old Testament. The discovery, date, and authenticity of the Dead Sea Scrolls are then discussed, and the non-Biblical texts are treated separately, with translations and notes.

Dupont-Sommer, A., *The Jewish Sect of Qumran and the Essenes: New Studies on the Dead Sea Scrolls*. London: Vallentine, Mitchell & Co., 1954. xii + 195 pp. This work is a translation of Dupont-Sommer's *Nouveaux Aperçus sur les Manuscrits de la Mer Morte*, and is a summary of the discover-

ies made since the publication of his *The Dead Sea Scrolls*. The author's views on the identification of the sect with the Essenes are expanded, and parallels are drawn with the Testaments of the Twelve Patriarchs. The final chapter deals with the relation of the Qumran community to the origins of Christianity.

Gard, Donald H., *The Exegetical Method of the Greek Translator of the Book of Job*. JBL Monograph Series, No. viii. Philadelphia: Society of Biblical Literature and Exegesis, 1952. vi + 108 pp. The author's conclusion is that in many instances the translator of the Book of Job toned down or avoided anthropomorphisms and other expressions which he felt to be unedifying.

May, H. G., *Our English Bible in the Making*. Philadelphia: The Westminster Press, 1952. 154 pp. Professor May was a member of the Committee which prepared the Revised Standard Version, and in this book has prepared a history of Bible translations which will serve as a general introduction to that version.

Molin, Georg, *Die Söhne des Lichtes: Zeit und Stellung der Handschriften vom Toten Meer*. Wien: Verlag Herold, 1954. 245 pp. The author gives a full survey of the discovery of the Dead Sea Scrolls, along with translations of portions of the non-Biblical materials. Of particular interest are his conclusions as to the theological and historical affinities of the sect which produced the scrolls. An appendix contains a table of parallels between the scrolls, the New Testament, and the apocalyptic literature.

Rabin, Chaim, ed. and trans., *The Zadokite Documents: I. The Admonitions. II. The Laws*. Oxford: The Clarendon Press, 1954. xvi + 96 pp. Included in this work are the Hebrew text and a full translation of the documents, with copious notes giving biblical and extrabiblical parallels, particularly from the Dead Sea Scrolls.

Robinson, H. W., *The Bible in its Ancient and English Versions*. Second Edition. Oxford: The Oxford University Press, 1954. viii + 350 pp. The book is reprinted lithographically from the original edition (1940), but also contains a ten page appendix on the Dead Sea Scrolls by W. D. McHardy, with eight pages of illustrations.

Rowley, H. H., *The Zadokite Fragments and the Dead Sea Scrolls*. Oxford: Basil Blackwell, 1952. xiv + 134 pp. The author deals mainly with the dates of the Dead Sea Scrolls and the Zadokite fragments, and the possibility of a relationship between them. Also included is an extensive survey of the literature on the subject, and a thirty-six page bibliography.

Würthwein, Ernst, *Der Text des Alten Testaments: Eine Einführung in die Biblia Hebraica von Rudolf Kittel*. Stuttgart: Privileg. Württ. Bibleanstalt, 1952. 176 pp. As the title indicates, this work

is intended as a general introduction to Rudolf Kittel's *Biblia Hebraica*; the sigla used in the latter are explained in detail, and a general survey of the history of the Hebrew text and the ancient versions is provided. Also included are photographs of and notes on various inscriptions, the Dead Sea Scrolls, and biblical codices.

Ziegler, J., *Ezechiel*. The Göttingen Septuagint, vol. XVI.1. Göttingen: Vandenhoeck & Ruprecht, 1952. 330 pp. As in the other volumes of this series, the work contains an introduction to the Septuagintal text with a discussion of the manuscripts and patristic citations; the Greek text is provided with two apparati, the first containing variant readings from the Septuagint manuscripts, and the second readings from the Hexaplaric translations.

#### Philology (Ross)

Cross, Frank M., Jr. and David Noel Freedman, *Early Hebrew Orthography: A Study of the Epigraphic Evidence*. New Haven: The American Oriental Society, 1952. 78 pp. On the basis of evidence from the inscriptions, the authors conclude that the *matres lectionis* were introduced into Hebrew in the first half of the ninth century B.C., under Aramaean influence.

Driver, G. R., *Aramaic Documents of the Fifth Century B.C.: Transcribed and Edited with Translation and Notes, with Help from a Typescript by E. Mittwoch, W. B. Henning, H. J. Polotsky, and F. Rosenthal*. Oxford: Geoffrey Cumberlege, 1954. xii + 60 pp., 24 plates. The documents contained in this work are administrative texts from the archives of Arsham, satrap of Egypt in the reign of Darius II; the editor concludes that they may be dated to the period 411/10-408 B.C. An appendix contains a glossary of the Aramaic words found in the texts.

Jenni, E., *Das Wort 'ölām im Alten Testament*. Berlin: Alfred Töpelmann, 1953. 88 pp. The author discusses the etymology of the word and the comparative material in the epigraphic remains, as well as the Old Testament usage.

Köhler, L., and W. Baumgartner, *Lexicon in Veteris Testamenti Libros*. Fasc. xii-xviii. Leiden: Brill, 1952-53. The lexicon has now been completed; Köhler is the editor of the Hebrew section, and Baumgartner is the editor of the Aramaic section.

Kraeling, Emil G., ed., *The Brooklyn Museum Aramaic Papyri: New Documents of the Fifth Century B.C. from the Jewish Colony at Elephantine*. New Haven: The Yale University Press, 1953. xvi + 320 pages, 23 plates. The nine scrolls here published are from the collection of Aramaic papyri acquired by the late C. E. Wilbour and donated by his daughter to the Brooklyn Museum. The editor has provided transcriptions of the texts, as well as general introductions, translations, and notes.

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## Forum

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During the past year a temporary committee consisting of the undersigned and presidents of the national and sectional organizations of N.A.B.I. conducted a "limited opinion poll" of views of members of the Association concerning the best way or ways to observe the Golden Anniversary of N.A.B.I. in 1959. Parts of some letters received from members are printed below. Two suggestions had been presented to these members for consideration: (1) the publication of a Festschrift, or testimonial volume commemorating the achievements of the Association in the past and, no doubt, considering responsibilities and opportunities of the Association for the present and the future; and (2) an expanded series of issues of JBR similar to the five issues of *Religious Education* published in preparation for the REA Golden Anniversary in 1953. Since the following letters were received a third suggestion has been made, namely that a special series of papers be prepared for the Golden Anniversary meeting and published in a Journal supplement along the lines of the Supplement Issue of *The Christian Scholar*, 1954.

It is not too soon to begin thinking about our fiftieth anniversary. The best suggestions received from the membership will be published in this department of the Journal in future issues. Send your letters to

Carl E. Purinton, Editor  
725 Commonwealth Avenue,  
Boston 15, Massachusetts

### A SAMPLING OF LETTERS RECEIVED BY THE COMMITTEE

#### *From a member of the Southern Section:*

"Since there certainly will be some historical survey or surveys involved, I think we should avail ourselves of the talents and long acquaintance of some of our veterans like Vernon McCasland and Charles Braden. Mary E. Lyman is another person whom I would like to see among the contributors because of her many-sided and high qualifications and close relationship with the Society. Would it not be natural to include persons representing the many different types of institutions in which the teaching of Bible and Religion (not to exclude ethics and philosophical interpretations of religion) in the plan of writing:

A Men's College  
A Woman's College  
A Co-educational Small College

A Private University  
A State University

#### *From another Southern member:*

"Personally I like your second suggestion. I think that if a vital theme could be selected soon and subdivided for some advance study and exchange it could lead to a series of very significant seminars at the meeting. Such seminars carried through several sessions at the meeting might in turn lead to some reports or papers that would make a very worthwhile semi-centennial volume for publication."

#### *From a Middle Western member:*

"Would it be well to have two really large issues, like two volumes of the Journal that can be sold separately. . . . There should be some central interest to tie it all together."

#### *From a Member of the Pacific Coast Section:*

". . . of the two ideas advanced, I can say I am attracted to the latter. I also belong to REA and have felt their *de luxe* edition of the magazine with its solid scholarly articles was perhaps the most practical way of making a real anniversary contribution. We might thus bolster the prestige of JBR, it seems to me, and be sure that all members were aware of the finest we can produce. If such a venture were proposed early, now, and accompanied by an appeal to our membership and a circulation of a wider public who might become interested, we might conceivably widen our influence and at the same time produce such a *de luxe* edition of the magazine without incurring the economic loss I fear might be involved if we published a volume. Most Festschriften I have known about reach a small audience, and are frequently of such uneven quality and appeal as not to be very important.

"As to other ideas, I really have none, unless it might be one to make a drive between now and then for members and build up to a large, well-attended significant centrally located meeting in 1959. Probably this would mean Chicago, although I keep hoping some day the National will want to discover the West Coast."

#### *From a member of our Southwestern Section:*

"I would concur in one suggestion that has already been made, namely, publication of a series of augmented issues of the *Journal of Bible and Religion*.

A second suggestion is that the celebration extend in some manner to the campuses of the Colleges and Seminaries of America. Perhaps there could be some activity which would call the attention of students to the importance of the Bible and Theology in curriculum of higher education. . . ."

*From the Rocky Mountain Section:*

President Harold I. Woolard offers the following summary of replies from six members to whom he

wrote: (1) There are large problems involved in any type of special publication, such as a *Festschrift*; (2) A more extended annual meeting might be planned bringing a large number of present and earlier N.A.B.I. leaders together to present papers on various aspects of 20th century religion and its outlook as professional teachers view it, the results of their thinking to be published in JBR; (3) the holding of simultaneous celebrations in each Section, in the early Spring."



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## Book Reviews

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### NOTICE

The Book Review Editor desires to make the book reviews of the *Journal* as representative of the membership as possible. If there is any N.A.B.I. member who would like to write reviews, will he kindly indicate that fact to the Book Review Editor, stating the areas of academic interest and whether he would care to do foreign language books.

(signed) H. NEIL RICHARDSON,  
916 Lancaster Avenue,  
Syracuse 10, N. Y.

### ART AND RELIGION

*Signs and Symbols in Christian Art.* With Illustrations from Paintings of the Renaissance. By GEORGE FERGUSON. New York: Oxford University Press, 1954. xiv + 346 pages. \$10.00.

On several counts this is a valuable addition to the library of the student of Christianity. In the first place, it is a beautiful example of the book maker's art: typography and format, the 112 full-page plates—including sixteen in brilliantly reproduced color, and the 250 line drawings in the margin are all one could ask.

Secondly, the plates make the book a most valuable collection of prints of representative paintings of the Renaissance, particularly in Italy. What makes it more important is that most of these paintings (from the Samuel H. Kress Collection) are not to be found reproduced in the more common anthologies of prints. Unfortunately, two weaknesses will make the anthology less useful than it might be. (1) There is no index of paintings or of artists. And (2) the captions for the plates would have been far more valuable if they had been more complete—offering, for example, the dates of the artists and the schools they represent.

The third excellence of the volume is that it stands alone in the English language as a guide to the symbolism of the Christian art of the Renaissance (and of the medieval period, whence the Renaissance got it). Whether as reference work or as invitation to fascinating browsing the book is a treasure. The scope of the signs and symbols explained is indicated by the table of contents: Animals, Birds, and Insects; Flowers, Trees, and Plants; Earth and Sky; The Human Body; The Old Testament; St. John the Baptist; The Virgin Mary; Jesus Christ; The Trinity, the Madonna, and Angels; The Saints; Radiances, Letters, Colors, and Numbers; Religious Dress; Religious Objects; Artifacts. And there is an index to the signs and symbols as well as a useful, if not exhaustive, bibliography.

One limitation of the book should be mentioned: it was compiled for somewhat popular consumption and so lacks the documentation which readers of this journal would like. As a consequence, one can only mutter a frustrated, "How come?" when one finds this entry on pp. 269-270: "T: This single Greek letter is explained as representing the first letter of the Greek word Theos, meaning 'God.' Obviously, and as Ferguson well knows, the first letter of the Greek theos is not

tau but theta; what allusion, then, is meant by the words, "... is explained ...?"

It is impossible to mention all the noteworthy data to be found in this undictionary-like dictionary. Perhaps it is sufficient to suggest that: (1) here you will find answers to many of the vagrant questions that have wandered by from time to time (and to many questions which never occurred to you and should have); (2) this volume will help you observe more carefully both the art of the Renaissance and the Christian ethos which produced it; and (3) all sorts of pleasant musings lie before you when you begin to ponder such observations as that the master of the St. Lucy legend, in a painting of "Mary, Queen of Heaven," portrays three angels with red hair and green wings.

CURTIS W. R. LARSON

*Denison University*

*The Old Testament and the Fine Arts.* By CYNTHIA PEARL MAUS. New York: Harper & Brothers Publishers, 1954. vi + 826 pages. \$5.95.

This volume is another anthology of the sort already familiar to us through the same author's *Christ and the Fine Arts* and *The World's Great Madonnas*. Apparently it is meant to be a sort of illustrative commentary upon the history and religion of Israel, a pit from which the alert religious educator may mine the gem to save his presentation from mediocrity (cf. p. 4f).

The book is arranged chronologically in six parts (only one of them, incidentally, being reserved for the last six centuries before Christ); each part is subdivided into a number of sections, again chronologically; then each section consists of: (1) pictures with an "interpretation" of each; (2) poems; (3) stories (usually retelling the biblical narrative); and (4) songs, usually hymns, each having its own "interpretation." Those who wish to use "this giant anthology" will be re-

lieved to know that the book is abundantly supplied with tables of contents and indices.

Perusal of the contents raises one question: what principle of selection is employed (beyond the obvious one of having some promise of usefulness to the religious educator)? The reference in the title to "fine arts" and the reference in the introduction (p. 4) to the pictures included as "one hundred full-page reproductions of great masterpieces of religious art," lead one to suppose that items are included because they are considered great artistic achievements by someone in addition to the editor. But the motley crew of artists represented as well as the notable omissions (e.g., Rembrandt) give the lie to that supposition. Following are the artists who have five or more pictures printed: Paul Gustave Dore, William Hole, Michelangelo, Raphael, Saul Raskin, John Singer Sargent and Julius Schnorr von Carolsfeld. The fact that two or three of these men must be named among the great must not cloud the fact that the rest would be invited into that company by very few. The same situation obtains in the area of the poems. Here are the names of those who had five or more works printed: Leslie Savage Clark, Thomas Curtis Clark, Georgia Harkness, Thomas S. Jones, Jr., Madeline S. Miller, Richard G. Moulton, John Oxenham, Nathaniel Schmidt, Henry C. Spear, William L. Stidger, Harry Trumbull Sutton, Isaac Watts. Some of these persons turn a neat rhyme and cut the requisite number of feet to the line; but surely they all are not (and do not claim to be, would blush to be so called?) authors of great poetry!

Nor is the selective principle that of finding whatever will illustrate fairly clearly a given story or moral. For then one could not explain what connection there could be between the fine hymn, "God of Our Fathers, Whose Almighty Hand" and "Joshua's Leadership and Conquests," which is the title of the section in which that hymn appears. Nor why in the same section is included "Immortal Love, Forever Full."

One begins to suspect that many of these items were placed where they now appear simply because the overall plan called for a hymn or a poem at those points, and nothing really relevant could be found. In fact, to this reviewer, the book—despite its so carefully rigged framework—looks like a hodgepodge of the sublime, the ridiculous and the strenuously mediocre. Nevertheless, the volume might be very useful, provided the user does not suspend his own good judgment on the theory that the anthologizer has done already all the choosing that is necessary. But, like every anthology, it can be a snare and a delusion to the unwary.

CURTIS W. R. LARSON

*Denison University*

### COMMUNITY OF FAITH

*Protestant Christianity.* By JOHN DILLENBERGER AND CLAUDE WELCH. New York: Charles Scribner's Sons, 1954. 340 pages. \$4.50.

The publishers and authors are to be congratulated for making available to the general public complex material in non-technical language. This book is the result of a project undertaken at the request of the Committee on Projects and Research of the National Council on Religion in Higher Education. The men chosen for the task had already established their reputation as scholars in previous works, *God Hidden and Revealed*, by Dillenberger, and *In His Name* by Welch. The present work will further enhance their reputation as scholars.

The authors state quite openly that their approach is interpretative rather than purely "factual." This does not mean that they play fast and loose with historical events. What it does mean is that Protestants cannot write on Protestantism without a Protestant bias.

The book consists of fourteen chapters plus a suggested list for further reading. The first four chapters give an account of the his-

torical development of Protestantism. Beginning with the dissolution of the medieval synthesis, the authors bring the reader through the complex and most interesting period of the great Reformers, Luther and Calvin down to the two main branches (with minor branches in between) of Lutheranism and Calvinism in their orthodox form. Chapters five and six deal with the rise of Puritanism and related movements and the revival of the Evangelical spirit. These are important chapters and should be of special interest to those who wish to know something about the origin of denominationalism and sectarianism.

Chapters nine and ten give an outline of the development and formation of American Protestantism and the missionary expansion abroad. Chapters nine and ten deal with the development of liberal Protestantism. These chapters should be of special interest to those who are concerned with the problem of humanism and secularism. Chapter eleven deals with the problem of Christianity and culture, a subject more fully developed in Richard Niebuhr's book, *Christ and Culture*. Chapters twelve and thirteen are concerned with recent trends in Protestant theology and the emergence of the Ecumenical movement. The final chapter is a summary of the material in the previous chapters. The underlying theme of the book is "Protestantism is an historical community of faith." An historical community of faith affirms "All this is our history. The Bible is in our history. The history of the Hebrews is part of our story. Jesus Christ is an event in our past. The story of the Church is our story." A differentiation is made between "outer history" of Protestantism, which is subject to sociological, political, and historical analysis as any other historical movement, and "inner history" of Protestantism which is history viewed from within by the community of faith. It is history lived by the community of faith. This is by no means a subjective interpretation of an historical event or move-

ment, since the community of faith identifies itself with centuries of historical tradition dating back to Old Testament times. What it does mean is that the community of faith sees and interprets this event from the point of view of its life and faith. This book should appeal to all serious-minded Protestants, for it will tell them in simple terms the story of their origin and of their faith. College students ought especially to be interested in this volume.

LOUIS SHEIN

*St. Cuthbert's Presbyterian Church,  
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#### SCIENCE, PHILOSOPHY AND RELIGION

*Symbols and Values: An Initial Study.* Edited by LYMAN BRYSON, LOUIS FINKELSTEIN, R. M. MACIVER, AND RICHARD McKEON. New York: The Conference on Science, Philosophy and Religion in Their Relation to the Democratic Way of Life, Inc., 1952 (Distributed by Harper & Brothers). xviii + 827 pages. \$7.50.

*Symbols and Values: An Initial Study*, with some exceptions and two additions, includes the papers prepared for the thirteenth meeting of the Conference on Science, Philosophy and Religion held at Columbia University in September, 1952. The program of the Thirteenth Conference, as the subtitle of this volume indicates, represents an initial study in the area of symbolism, a study further explored in the Fourteenth Conference held this last fall at Harvard (papers not yet published) and to be continued in further conferences. The program committee suggested to the participants that they confine themselves at this initial phase to "those signs that have special powers of evocation, those symbols which can arouse emotion, and can instigate action over and beyond their simple efficiency as indicators of meanings" (2).

In the light of the rather broad nature of the assignment and variety of fields and positions represented by the seventy-seven contributors including the writers of the forty-nine articles (counting the foreword) and the comments on these, it is not surprising that the volume contains an almost bewildering range of specific subject-matter and variety of opinion.

One rather amazing fact related by Lyman Bryson in his opening article is that only seven of the writers deal primarily with an analysis of the nature and function of symbols as such, and of these seven articles, three could equally well be classified under the heading of symbolism and social control. This is not to say that only seven definitions of the term "symbol" are proposed. To the contrary this reviewer was able to list thirty different definitions of the term "symbol" and he may have overlooked additional ones. These definitions vary to the point of contradiction. Ernest Nagel, for example, defines a symbol as "any occurrence (or type of occurrence), usually linguistic in status, which is taken to signify something else by way of tacit or explicit conventions or rules of usage. . . . A symbol does not constitute evidence for the existence of what it thus signifies" (44). John E. Smith, in contrast, insists that "symbols are expressive of what they mean in their own nature and are thus neither arbitrary nor accidental" (163). Dorothy D. Lee moves even further by insisting that "the symbol is . . . a point in a creative process, that of symbolization, whereby the physical reality is transformed into the *thing*, the experienced reality" (79). One major need this volume underlines is that of a more exhaustive analysis of the meaning or meanings of the term "symbol" itself.

Within the general framework of symbols and values the articles are not easily grouped into subject areas. Two articles deal with the use of symbolism in science, six with symbolism in the arts, four with symbolism in



religion in general and five with symbolism in particular religious traditions. Six are devoted to the direct problem of symbols and values. Eight explore the relations of symbols to political theory and law. Five treat symbols and economics. Only one is devoted to symbolism in ethics. The rest would have to be classified as miscellaneous.

The first impression one is apt to gain in reading this volume, as Howard Lee Nstrand suggests, is that "of an expanding imbroglia of disagreement" (673). The range of the disagreement is admirably summed up by Charles Frankel: "We find ourselves at odds over what we mean by 'symbols,' over whether they have a superior cognitive validity to the neutral signs of the sciences, over whether we need a 'theory of value' in order to discuss them and what that theory of value must be" (361). To this must be added that while there might be agreement regarding the neutrality of the signs of science, Rudolf Allers, in contradistinction to Lyman Bryson, Ernest Nagel and Phillip Frank, very nicely underlines the non-neutral, emotive and symbolic character of the appeal to the neutrality of science as against the asserted non-neutrality of other value areas (451f).

To be impressed only by the disagreements, however, is to overlook the tremendous service such conferences and such volumes as this perform. The counter-posing of contending points of view and of exploratory initial studies is the material of which further advance is made, for at least the problems themselves emerge at their source levels. As a final report this volume would indeed be disheartening. As an initial study it is a tremendously encouraging first step towards understanding an often neglected yet basic area both of unity and division among science, philosophy, and religion.

RICHARD M. MILLARD

Boston University

*Scientism, Man and Religion.* By D. R. G. OWEN. Philadelphia: The Westminster Press. 208 pages. \$3.50.

This book is a convincing account of how science, despite its many benefactions to mankind, may become its greatest enemy. Opening with a generous acknowledgement of the achievements of the natural and social sciences, it makes clear how, because of the self-imposed limitations of the scientific method, science is "incapable of dealing with the human spirit," of "understanding the depths and heights of man's social life," and hence of discussing with finality the ends and values of the human spirit.

Genuine science, it is maintained, is limited by four guiding principles, and these are responsible both for the phenomenal success of science and for its inability to deal with the problems of spirit, freedom and values. These principles are: (1) The empirical principle, i.e., observation and experimentation, from which it is falsely inferred that any belief to be respectable must be scientifically verified; (2) the quantitative principle, i.e., measurement and hence mathematical exactitude, from which it is falsely inferred that reality in all its aspects is material and nothing more; (3) the mechanical principle, i.e., all the events and processes in nature may be fully understood and explained by causal relations quantitatively and mechanically interpreted, from which it is falsely inferred that freedom in man and the purposive and goal-realizing tendency in nature is illusory; and (4) the progressive principle, i.e., science is infinitely self-correcting, from which it is falsely inferred that human progress is assured.

*Scientism* arises from the fact that these self-imposed, limiting conditions of scientific procedure are ignored, and the principles of science are adopted as "all-embracing dogmas" capable of delivering complete, absolute, and final truths in all areas of human experi-

ence. The result is "scientology" or the worship of science.

Viewing *scientism* as "the disease of the modern world," the author argues that both scientists and philosophers—Hobbes, Locke, Hume, Rousseau, J. S. Mill, Darwin, Huxley, Comte, and Freud—by ignoring the limitations of genuine scientific procedure, laid the groundwork for the pseudo-science and naturalism in Hitler's Nazism and Marxian Communism. Even Capitalism with its worship of the machine and the dollar is construed as being in the scientific tradition which gave rise to Marxism. The author concludes that when these presuppositions of science are adopted as the "all-sufficient key to knowledge," the result is a secularized culture which is thoroughly agnostic (if not atheistic) in religion, relativistic in morals, commercial in its basic aims, and standardized in its social patterns.

To strengthen his case the author might have appealed to the new mathematico-physical theories of matter (e.g., in Jeans, Whitehead, Eddington, and Einstein) to show that the materialism and mechanism of pre-twentieth century science are outmoded and that contemporary science rightly viewed leaves room logically for personality and value. Nevertheless, here is an informative "chapter" in the long controversy between science and religion. It will be read with interest and profit not only by leaders in religion but also by scholars in the sciences and by teachers in the schools and colleges.

WALTER S. GAMERTSFELDER

Ohio University

*God and Space-Time.* By ALFRED P. STIERNOTTE. New York: Philosophical Library, 1954. xxvii + 455 pp. \$3.00.

Space prevents anything more than a brief statement about the subject of this book. We have here a detailed, critical treatment of the peculiar concepts of God, deity, process, re-

ligious consciousness, and value as they are found in Samuel Alexander's metaphysics of Realism (*Space, Time, and Deity*). Stiernotte concerns himself chiefly with the philosophical justification for Alexander's conception of deity. The book falls into two parts. The first part is mainly an exposition of Alexander's Realism and his conceptions of deity and God (they are not the same). The second part is an evaluation and criticism, focusing attention on the weaknesses of Alexander's system and the objections to it by J. A. Leighton, Walter Urban, Bernard Bosanquet, and others. The author finds that one of the chief weaknesses is Alexander's subjective theory of value. He makes a contribution in terms of a suggested reconstruction of the system to accommodate an objective theory of value. The only slight criticism which the reviewer ventures to mention is that there is too great a tendency throughout the work to rally quotations for or against the different theses discussed.

Henry N. Wieman, whose own philosophy is in many respects similar to Alexander's, provides a Foreword for the book. In it he points out that Stiernotte's book is the study of a typical case of religious thought in the interest of coming to grips with the intellectual problem involved in all religious thinking—what is the primary concern of religion? How shall this question be formulated; and, then, how shall it be answered? This book is a readable and worthwhile introduction to Alexander's thought and to the philosophical problem of how a case may be made for religion in the context of Realism.

Stiernotte writes simply and clearly about very complex philosophical issues. The reviewer found it to be interesting and stimulating, in spite of the fact that it dealt with metaphysics. The author does not allow himself to be drawn aside into lengthy discussions of problems which are extraneous to his main purpose. The book is well-organized. There are 35 pages of notes, gathered together at the end of the text. There is a valuable index

of 15 pages. The printing job is a good one, but the paper used should have been heavier. Only a few typographical errors were noted.

WALTER E. STUERMANN

University of Tulsa

*Revelation and Religion. Studies in the Theological Interpretation of Religious Types.* By HERBERT H. FARMER. New York: Harper and Brothers, 1954. xii + 244 pages. \$3.50.

"Only a Buddhist can understand a Buddhist," runs an ancient saying; but a Christian can understand them all.

This book, *Revelation and Religion*, which is the first series of Dr. Farmer's Gifford Lectures for 1950, is a very significant work and one long over-due. Although Archbishop Temple said religions could not be compared, "comparative religion" continues to be studied from every angle, philosophical, scientific, sociological, psychological, but the theological.\* What is the relation of Christianity to the non-Christian religions, considered from the theological standpoint? Dr. Farmer comes near to answering this question, with his usual clarity, originality and verve.

"Revelation," in the title, stands for the Incarnation, which event has given us not just another type of religion but "normative religion" (Chap. III). Farmer's final test is "radical personalism" (62); the other religions are less than personal, or if personal, the God they worship is less than personal, as, e.g., Bhakti worship (157). But Farmer does not leave the matter there, as would many writers. He explains how it is that Christianity is "normative religion." Taking Christian worship as Christian experience at

its best and most personal, he discovers in it seven elements, whose harmonious balance constitute living religion. The non-Christian religions and a good deal of day by day Christianity are simply out of balance, because they over-emphasize one of these elements and consequently ignore others. Thus all religions are "witnesses to God," but Christianity, being normative, is unique.

The author's procedure may be shown by listing some of these seven elements with illustrations of their perversions taken from the various religions. These elements he points out resemble the headings in a hymn-book (80).

At the head of the list are the apprehension of God as "ontologically other," on whom all existence depends and "axiologically other," the source of all value. Taken by itself neither element is personal and the religions which exemplify exclusive interest in either are not completely personal, namely Taoism (119) and Islam (122) as "religions of absolute dependence;" and the Platonic strain in Western thought and modern religious humanism as "religions of ideal values" (Chap. VI). "They leave," in Farmer's expressive phrase, "men as men alone" (131).

Another pair of elements are the apprehension of God's absolute claim, "He who asks all;" and God's absolute gift, "He who gives all" (salvation). Confucianism and Stoicism represent religions of absolute obligation (139), which are less than personal because they ignore salvation, while the Hindu Bhakti and Mahayana Buddhism represent religions of exclusive interest in salvation. Both employ the non-Christian term *bliss*, "an egotistical desire for an enjoyable state of mind" (150), in short, salvation without a Cross!

Finally the author answers the question we have been asking all along, why, given this "witness to God," did these religions get out of balance? The answer is sin, historical circumstances, and the immature mentality with which the ancient peoples responded to

\* Other recent books, less profound however than Farmer's, are Allan Widgery, *What is Religion?*, E. J. Jurji, *The Christian Interpretation of Religion*, E. C. Dewick, *The Christian Attitude to Other Religions* and the reviewer's unpublished thesis, *The Personalistic Insights in Ancient Chinese Philosophy*.

the divine stimulus, "the continuous pressing in on the human spirit" of the divine reality, seeking always to reveal Himself. In Christianity, in the Incarnation, He did "get through," thus giving us the normative concept of religion, whose central element is the "I-Thou encounter" wherein Jesus Christ, taken as God Himself acts savingly toward all men.

RODERICK SCOTT

*Olivet College*

### ESCHATOLOGY

*The Christian Hope.* By T. A. KANTONEN. Philadelphia, Muhlenberg Press, 1954. v + 114 pages. \$1.50.

In these 1954 Knubel-Miller Foundation lectures, Professor Kantonen offers primarily a briefing to Lutheran pastors for understanding and following up the emphasis of the Evanston Conference of the World Council of Churches. The treatment is straightforwardly biblical, and largely confessional. The five lectures: "Christ Our Hope," "If a Man Die," "The Harvest of History," "The Promise of His Coming," and "The End of All Things," present a careful summary of the biblical basis of the Christian hope. Scriptural consistency is emphasized; apparent divergencies are left as aspects of a truth we do not fully understand. There is little systematic criticism, still less of the philosophical approach. The work is rather innocent of psychological analysis; "Those who have consciously rejected Christ" (41) is left as if clear and self-explanatory. Likewise, what constitutes being really "confronted with Christ in this life" (4). Perhaps expository dogmatics would be the best characterization. All is calculated that we may believe God's Word, correctly and with humble confidence.

"The present study seeks to adhere resolutely to the Word, conceived with Luther as the gospel of God concerning his Son, to abide by the Word even when it contradicts

our wishes and traditions, and to be silent where the Word is silent" (iii).

By "Word" is evidently meant Scriptural message. No other possible communications of God to men are considered. "And when the Word is silent, we dare not speak" (3). Still, we must not rely on "an uncritical and static biblicism. . . . The biblical writers themselves must be studied in the light of their historical backgrounds and their individual characteristics" (3). This means, essentially, that no one statement or author can become the canon for judging all Scripture. All are aspects, there is no real contradiction.

"Signs" of "the end" are presented as not for our judgment, but for keeping us awake. They are reminders of "perhaps now!" And, apart from a Scriptural affirmation of a Millennial Kingdom, not much is said of the Kingdom of God on earth. We are to have faith as we pray, "Thy will be done on earth as it is in heaven," without attempts at historical spelling out.

Anyone who has read Brunner's *Eternal Hope* will need to shift gears before starting this book. There is no such attempt here to come to terms with the mood and questions of present-day, educated laymen. What we have here is a careful statement of the biblical basis for understanding and correcting the traditional Christian witness to the divine plan.

Is there a misquotation of Bertrand Russell on page one, or is this from another source than the familiar passage in *A Free Man's Worship*?

DONALD H. RHOADES

*The School of Religion,  
The University of Southern California*

*Eternal Hope.* By EMIL BRUNNER. Translated by HAROLD KNIGHT. Philadelphia, The Westminster Press, 1954. 232 pages. \$3.50.

*Eternal Hope* looks directly to the Second



Assembly of the World Council of Churches, meeting at Evanston, in August, 1954, and centering on the theme: "Christ—The Hope of the World." What were its chances of doing significant justice to this theme, justice in some way commensurate with the world's need of a clear gospel of hope? As a selected participant in preparing for the Assembly, Professor Brunner felt deep misgivings. The course of recent theological thought was not reassuring. Barthian objectivism had been so concerned to correct the subjectivism of Schleiermacher that it had lost touch with much of the thinking of modern man. On the other hand, Bultmann had all but sacrificed all objective reference of the Christian message to an exploration of the existential, subjectively immediate content of the Gospel. Neither could speak to men who sought good news both for the individual and for historic humanity. Nor had Fundamentalism satisfied most modern, thinking men.

This book essays to bring the essential biblical word for men and history, in time and eternity. The discussion just about runs the gamut of human experience, the church, history, progress and utopianism, Antichrist, death, resurrection, the Kingdom of God, the Parousia, Judgment, and consummation. The approach is largely "both-and," holding to the living polarities and tensions of experience, rather than seeking falsely neat rational solutions. Thus, both a final Judgment and the hope of universal salvation are presented as necessary to the effective appeal of God to men, instrumenting the divine plan. Lose either pole, and we have a tragic distortion of the biblical message.

Hope is essential to human life, binding, as it does, past, present and future into an earnest of the Eternal Moment. Man cannot live, as man, in any present which does not look back and forward. Increasingly, in recent generations, the future has been seen as a course of human "progress"; now that "progress" threatens to mock faith, the divine plan and fulfillment come again to the fore.

Only thus can *finis* be transformed into *telos*, fulfillment.

"Alternatives," such as social futurism and individual mystical denial of the reality of time, fail to deal with the concrete individual man in his total setting, here and now or ultimately. (An unfortunate note in the discussion is struck by the author's branding the oriental *advaita*, a-dualism, as "monism." It reminds one of careless confusion of trinitarianism with tri-theism.) Deny time, and we deny the responsibility which is so central to man's self-knowledge; deny continuing meaning to the individual, and we do away with the personality values which make future realizations worthwhile.

The emphasis on the Church as a pre-institutional *ecclesia*, developed in *The Misunderstanding of the Church*, is generally assumed and occasionally referred to in the present work. Likewise the centrality, for thought and history, of the God-man and the theanthropic nature of our world. Truth for life is truth in meeting.

We shall await with some impatience the expansion and completion of the burden of *Eternal Hope* in the third volume of Professor Brunner's *Dogmatics*.

DONALD H. RHOADES

*School of Religion,  
The University of Southern California*

## THE BIBLE

*The Book That Is Alive.* By JOHN PATERSON. New York: Charles Scribner's Sons, 1954. x + 196 pages. \$3.50.

This study is concerned with the Wisdom Literature of the Old Testament. Thus it is a follow-up of the author's two previous volumes, *The Goodly Fellowship of the Prophets* and *The Praises of Israel* (on the Psalms). Yet, by "The Book That Is Alive" the author means not only the Wisdom Literature of the Old Testament but the entire Bible, Old and New Testaments. Hence the present volume

presents something of a summary and conclusion for the trilogy, in addition to a study of the Wisdom Literature.

After a two-chapter introduction on principles of interpretation and the history of canonization, the author gives us two chapters on Wisdom in general and the Book of Proverbs in particular. Chapter V introduces us to the problem of suffering, after which the next two chapters deal with the Book of Job. Next come chapters on Ecclesiastes, "Wisdom in the Psalter," and finally "The Bible and Modern Life."

The author follows the current fashion of finding unity rather than diversity in the Bible. His principles of unity are purpose and "vitality": vitality of word, thought, moral insights, and the like. And yet the unity is a "unity through variety": variety of language, authorship, type of literature, and the like.

The author's discussion of the Wisdom Literature will offer nothing new to the scholar, but will be of great help to the intelligent and inquiring layman. In other words, this is a work of popularization, a fact which is to the discredit of neither the author nor the book, especially since the style is charming and lucid, and the content warm and devout.

The last chapter ("The Bible and Modern Life") deals with today's decline in biblical knowledge and moral standards. The author is understandably concerned about the "tremendous gap between our engineering triumphs and our ethical insights." But there is still a great hunger and thirst after righteousness. A revived knowledge of the Bible will help to satisfy this need among the common people.

As "scholarly" cavilings, these may be offered: Why speak in one place of "the sterilities of the Talmud" (p. 23), but elsewhere (pp. 70-71) quote the Talmud with approval? A *genizah* is not a "Jewish burial chamber" (p. 36). It is doubtful if the Hebrew Ben-Sira which we now have is the

"original Hebrew" (p. 41). Could Job 19:25-27 possibly speak of "immortality" (p. 119)? The Hebrew word for "vanity" in Ecclesiastes (p. 135) is not *chebel* (with a Heth), but *hebel* (with a He). Gebal is not the modern name of Byblos (p. 169), but the ancient Semitic name; the modern name is Jebeil.

W. F. STINESPRING

*Duke University*

*Cradle of Our Faith: The Holy Land.* By John C. Trever. Photographs by the author. Sketches by D-Eon Priest. United States Junior Chamber of Commerce 1954 (Copyright by Historic Counselors, Inc., Wichita, Kansas). xiv + 85 pages, 74 full-color photographs on 32 plates. \$3.75.

This book is a pleasure to peruse, and in lieu of an actual visit to the Holy Land gives a great deal of the feel of the country. Lacking only are the dirt, the heat, and the strife of Palestine, and this is appropriate enough since it is the purpose of the book to suggest a unity which transcends the present realities of conflict. Almost all of the pictures were taken by John Trever, who combines a sense for artistic setting with a knowledge of what is historically important. While there is some variation in the color quality of the pictures as reproduced, all together they provide a beautiful panorama of Bible lands. Since Egypt, Sinai, and Lebanon are included along with Palestine, it could be wished that there were also something from Mesopotamia. The concise and well-written text which accompanies the pictures tells the story of faith in the Holy Land from Abraham to Jesus and on to the coming of the followers of Mohammed. The tone of the narrative is friendly and sympathetic to Judaism, Christianity, and Islam, and there are quotations from the Old Testament, New Testament, and Koran. In keeping with this spirit of amity, the book contains four forewords by representatives of the Jewish, Roman Catholic, Muslim, and

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Protestant faiths on what the Holy Land means to each of these religions. Interestingly enough, publication of the book was undertaken as a project of the Religious Activities Committee of the United States Junior Chamber of Commerce, in accordance with the statement in their creed, "We believe that faith in God gives meaning and purpose to human life." It is hoped that it will awaken within all who study the book "a response of faith in God and an awareness of those abiding ties which draw mankind together."

It may be noted that most of the pictures were taken in 1947-1948. Studying them one is impressed again by how many biblical sites have been identified with certainty or probability. Although attention is upon antiquity, it is brought in touch with the present by such remarks as calling an ancient Roman caravansary the counterpart of a modern motel. Whether it is as appropriate to call Ezekiel 37 a "ghost story" may be questioned. The Dead Sea Scrolls are featured in two photographs, and the suggestion is favored that John the Baptist, and perhaps even Jesus, might have belonged to the Essene sect for a time. To express the spirit of the book, the Isaiah Scroll is shown open to the words, "they shall beat their swords into plowshares."

JACK FINEGAN

*Pacific School of Religion*

*Jeremiah: Eine Rhythmische Untersuchung.*

By D. ARVID BRUNO. Stockholm: Almqvist & Wiksell, 1954. 283 pages. 40 Kr.

This work is the third publication in which D. Arvid Bruno applies his own highly individual theory of Hebrew poetry to the books of the Old Testament. The previous two, *Jesaja* and *Genesis-Exodus*, were reviewed in *The Journal of Bible and Religion*, XXII, 2, April 1954, pp. 138 ff. It is, therefore, unnecessary to repeat here either an outline of Bruno's metrical principles or the cogent crit-

icisms that were offered in the earlier review. Suffice it to say that the method remains the same. Accented words, rather than poetic "feet" are the rhythmic elements, and the rhythmic unit is the strophe. A series of strophes each with the same meter (i.e., the same number of accented words) constitute a poem. And Bruno continues to believe that both the lyric and epic parts of the Old Testament are capable of being analyzed as poetry in accordance with his principles.

As Bruno's works appear it becomes increasingly plain that his method is too artificial to represent the genius of Hebrew poetic art. On his own figures 39 percent of the strophes require some form of emendation to make them fit the pattern, and the situation is actually worse than this, since the first strophe of a section can cause no difficulty. Whatever meter it has determines the pattern for the whole section. In making the emendations Bruno has at his disposal the whole vast critical apparatus of *Biblia Hebraica*, such revocalizations and rearrangements of the text as ingenuity may suggest, and a certain freedom in determining which words are "accented." When the criterion for using these variables is the requirement of the metrical system which Bruno has invented, the reader may expect strange results. For example, Bruno's analysis puts the stirring challenge "Break up your fallow ground" (Jer. 4:3 ff) in the same meter (25) as the acted prophecy of the thong and yoke bars (ch. 27); and the terrible intensity of Jeremiah's bitter complaint against God (20:7-12) falls into the same meter as the account of the dictation of the scroll and its subsequent fate (ch. 36).

An examination of Bruno's handling of the second section (strophes four to eight) in Bruno's division of Jeremiah will indicate the weaknesses of the method. Strophe 4 has 21 accented words. This number becomes the "meter" for the other strophes. Strophes 5 and 6 are adjusted to this by supplying two "missing" words in 5 and letting that strophe



end helplessly with "And Yahweh said to me." The seventh and eighth strophes are brought into conformity by splitting off "before them" from the end of 7, revocalizing it as two words "They are before me," which then become the opening words of strophe 8. If one makes all the rules he can hardly fail to win the game!

The problem of the technique of Hebrew poetry is a fascinating and important field of research and Bruno's contribution to it is a welcome one, but this reviewer cannot escape the conviction that to have any hope of success an exposition of Hebrew poetic method must establish some relation between the metrical principles and the mood and matter of the poet. From this point of view Bruno's efforts are not much more than a monument to sheer industry and mathematical dexterity.

LAWRENCE E. TOOMBS

*Drew Theological Seminary*

*The Book of Ezekiel.* Volume I, Chapters 1-24, 72 pp., price \$.75; Volume II, Chapters 25-48, 83 pp., price \$.75. By JULIUS A. BEWER. New York: Harper & Brothers Publishers, 1954.

These two volumes are the eighth and ninth issues in *Harper's Annotated Bible Series*, all of which to date except number seven were done by Dr. Bewer. Together with *Daniel* which remains to be published, they are the great scholar's last works completed before his passing on August 31, 1953.

Making use of the text of the King James Version which "affords the opportunity to correct many terms and passages which in the official Hebrew text had been handed down incorrectly and had been literally rendered in the King James Version" (I, 12), the author has presented the book of Ezekiel in handy, readable, yet scholarly form. Volume I covers Chapters 1-24 and deals with prophecies against Israel before the fall of Jerusalem; Volume II covers Chapters 25-48 and deals

with prophecies against the foreign nations and the restoration of Israel. Each volume is provided with an Introduction; and on the same page as that on which the text occurs are given copious relevant critical notes, and corrected translations. Poetic sections are put into proper form.

The views regarding the prophet and the book set forth in the volumes agree with those presented in the author's revised edition of *The Literature of the Old Testament* (1933). The prophet's call was to be a minister to the exiles in Babylon; in Babylon two periods in a ministry were served (Introductions, and notes on 3:20; 33:1ff.). During the first period the prophet's message was one of doom addressed to the exiles among whom he was a moral and spiritual warner (I, 5), yet also directly to the inhabitants of Jerusalem—while in reality the prophet was in Babylon (I, 6). After the fall of Jerusalem the prophet's message was one of hope, concerned with the preparation of the exiles for restoration (I, 7). Those conscious of guilt the prophet reassured, but those who were impenitent he undoubtedly continued to warn (I, 7, 10).

The book is substantially from the hand of the prophet who admits that "he was mistaken about the absolute fulfillment of earlier messages which he corrects, letting the former stand, however, as he was sure that they were the Lord's" (II, 28, note on 29:30). Disorder in chronological data, group arrangement of materials, duplications, and additions are the work of editors and of later priestly and prophetic writers (I, 11; II, 7ff.).

In order to support his views the author finds it necessary to do two things with which, try as he might, the reviewer can not agree. He makes of the prophet one who is able in a trance to visit Jerusalem and to see in spirit what is going on (I, 28, note on 8:3), yet, who must rely on human reports for the content of a vision which he sees in a trance (I, 30, note on 8:18); one who in a trance prophesies (I, 34, note on 11:5); one who

(granted that a prophet's psyche can not be measured by ordinary norms) has such a type of second sight that he sees Pelatiah die, and is telepathic (I, 6; 35, note on 11:13; II, 39, note on 33:22). In the second place (even admitting that Ezekiel emphasized both man's necessity for repentance and God's wonderful grace in putting His spirit into man and/or eliciting proper response from man through His goodness (I, 7, 9; 53 ff., notes on 18:18, 31; II, 46 f., notes on 36:25-32), and that restoration, while contingent upon man's repentance, was at one and the same time based and not based upon God's mercy, in the latter instance based upon God's concern for His holy name (I, 7; 35, notes on 11:17-19; 37, note on 12:16; II, 46 f., notes on 36:20-24), he makes of the exiles a group of angels among whom there are a few rebels who will be purged in the Syrian desert on one hand (I, 7) and a bunch of wicked idolaters who persist in being as bad as the inhabitants of Jerusalem on the other (I, 10; 40, note on 14:1; 58, note on 20:31; II, 39 f., notes on 33:21 ff.). A partial solution seems to demand a Jerusalem ministry for the prophet if the integrity of certain passages is to be maintained.

Whatever one's views, one must agree with the author that the many individual problems in the study of Ezekiel must not be permitted to cause one to overlook the value of the book. This abides irrespective of authorship and composition (I, 10).

CHARLES B. COPHER

*Gammon Theological Seminary*

*Jesus and His Times.* By DANIEL-ROPS.

Translated from the French by RUBY MILLAR. New York: E. P. Dutton & Co., 1954. 615 pages. \$5.00.

From the blurb on the jacket of this book, we learn that the author is a loyal French Roman Catholic, educated in France, and a "Fellow in History in a French university. A former book of his, we are told, "received high

distinction from the French Academy," and the present work is already "in its 400th edition in France"! These details in themselves are almost enough to give us the basic orientation and presuppositions of the book. There is a great wealth of conviction which both the Protestant and the Roman Catholic traditions hold in common. This reviewer, himself a Protestant, is glad to welcome Daniel-Rops' ringing statement of many convictions regarding the life of the Savior which all of Christendom holds dear. At the same time the reviewer must express some regret that the author failed at a number of points to link his presentation of the life of Jesus with some of the best advances in modern scientific and historical research as it applies to the study of that matchless life. The dogmatism which occasionally mars its pages may be occasion for offense among those whom it should be the most pressing duty of the scholar to inform.

One touchstone for judgment of all lives of Christ is the attitude of the author toward "miracles." For Daniel-Rops, the miraculous element in the accounts of Jesus' life presents no problem at all. He accepts the supernatural with joy and deep devotion, without hesitation or apology. In a work of piety and dogma, this would perhaps be the only possible attitude to take. In a work which is written by an historian, with an unindoctrinated public in mind, this may appear to some to be a serious lack. And it will be particularly offensive to many readers that the author rather consistently insists on confining himself to comparisons between very conservative Roman Catholic authorities on the one hand and rather extreme "liberal" thinkers in the field (such as Strauss and Renan) on the other, always to the advantage of the former and the detriment of the latter, without a fair examination of mediating positions, either Protestant or Catholic, as represented by various modern authorities whom we may call "conservative" without classifying them as "orthodox."

It would be captious for a Protestant re-

viewer to quibble with Daniel-Rops' somewhat labored defense of such strictly Roman Catholic views as the conception of Mary, the hegemony of Peter, etc. There is, however, a common field of scientific endeavor where scholars may differ, and not merely along ecclesiastical lines, and their differences may produce some "light," not merely "heat." When Daniel-Rops assumes that our gospels of "Matthew" and "John" were written, in their present form, by original disciples and eye-witnesses of Jesus, he will find a good many scholars—among them men of reverence, piety and conviction—who oppose him. The same is true for his very early dating of the writing of the gospels, his assumption that Paul wrote "Hebrews," his dislike for "form-criticism," his decided preference for the Fourth Gospel, his pejorative evaluations of "paganism" in the Roman world in all its phases, his rather limited views of the contribution of post-exilic Judaism to formative Christianity, his conviction that "the ideas of Jesus are a perfect unchanging whole from the beginning," his tendency to blur out the differences among the gospels, and in general his feeling that unorthodox critics of the gospel narrative are "anti-Christian."

Yet we would end our review upon a note of praise for this truly significant study. In Daniel-Rops' work we are reading the promise of a new era in Christian thinking, more profound than the nineteenth or early twentieth centuries in its understanding of that Life which transcends all the limits of humanistic rationalism and uncommitted scholarship.

CHARLES M. RAMSAY

*Greensboro College*

## CHURCH HISTORY

*St. Paul and Epicurus.* By NORMAN WENTWORTH DEWITT. Minneapolis: University of Minnesota Press, 1954. ix + 201 pages. \$4.00.

To this author Epicurus was the great

Greek philosopher, and Epicureanism was "the only world philosophy and the only missionary philosophy produced by the Greeks" (p. 5). Plato, champion of regimentation in government, was for the aristocrats; Aristotle is passed by with scant notice; the Stoics were sour people, who borrowed some of their best ideas from Epicurus. It was Epicurus who inspired the change from the God of wrath of the Old Testament to the God of love in the New Testament. Paul himself, though a Jew by birth, had followed the creed of Epicurus; he, like the Galatians, had given allegiance to Epicureanism (p. 68).

As a Christian Paul opposed Epicureanism. In fact, DeWitt even considers it possible that the early Christians thought Epicurus was the Antichrist; perhaps he was to Paul the thorn in the flesh. Nevertheless, Paul never escaped the influence of Epicurus. Even when he rejected vigorously Epicurus' atomism—DeWitt sees Paul attacking this materialistic atom philosophy in passage after passage—Paul was a reluctant subject of the ideas and terminology of Epicurus. In his admonitions, an Epicurean word, Paul uses freely much of what he had learned when an Epicurean. Indeed, some of the most famous passages of Paul's letters, devotional passages, show the most influence of Epicurean thought.

Let those believe it who can. I cannot. Where in this picture can we find place for the diligent Pharisaic training and life of Paul? Where is the influence of the Old Testament, whose role in Paul's ideas of flesh and Spirit is said to be small change on the collection plate? Was Epicureanism really so dominant in the first century? Had it already been influential in Palestine for two centuries? Was it so powerful in Bithynia that Paul did not even try to preach there? Can we trust the author's critical method when he refers to Ephesians as a letter "to the saints which are in Ephesus" (p. vi) and uses Hebrews as a letter of Paul (p. 182)? Were the Stoics so unimportant?

If the thesis of this book were true, it would revolutionize New Testament study. If untenable, as I think, it can only do two things for us: it can remind us of the better aspects of Epicureanism, and show us that in terminology and ideas there are parallels with Paul. However, it sees more parallels than exist, and does not see the deeply Jewish setting of Paul's life and thought.

FLOYD V. FILSON

*McCormick Theological  
Seminary, Chicago*

*Early Christianity. The Purpose of Acts and Other Papers* by BURTON SCOTT EASTON, edited by FREDERICK C. GRANT, Seabury Press, 1954. 158 pages. \$3.50.

Following an introductory biographical sketch of Professor Easton by the editor Easton's *The Purpose of Acts*, 1935, comprises the bulk of the present volume. Easton sees the purpose of Acts as twofold, to gain the favorable response of the Roman official Theophilus, and also to edify the larger audience of Luke's fellow believers. The speeches and the miracle stories in Acts together make up "a corpus of first century apologetic" (p. 37). In Acts, says Easton, Luke intends to prove that "Christianity is nothing more nor less than Judaism, and as such has been explicitly recognized by Rome as a *religio licita*" (p. 43). Easton finds in Acts the thesis that the Christian "Way" had a centralized Jewish authority fixed in Jerusalem and exercised through "the apostles and elders." Luke's portrait of Paul was intended to stand on its own merits and not simply to supplement knowledge gained through Paul's letters. Paul submitted himself to the authority of the Jewish-Christian governing body at Jerusalem, and himself always remained a faithful Israelite.

The members of the authoritatively governed church which Easton sees in Acts are

governed by "laws," namely the teaching of the apostles. The apostles constituted a presbytery which operated after the fashion of the Jewish Sanhedrin, and to Luke the proper polity of all local congregations was presbyterian. Says Easton, "But in the Church as a whole the polity is not Presbyterian, for the local presbytery of Jerusalem has supreme rule over all" (p. 75).

In investigating the Christian faith in Acts Easton warns against any search for a "theology." The "speeches" in Acts to both Jews and Gentiles are essentially the same and set forth as primary Christian doctrines the unity of God, the certainty of the resurrection, and the necessity of repentance, "three doctrines on which Christians and Pharisees were in complete agreement" (p. 83). Easton finds in Acts no atonement doctrine as generally understood. Acts explains rather that forgiveness flows not from Christ's Passion but from his Ascension. Christ the ascended Judge remits men's sins.

Easton finds in Acts stress on Jesus' prophetic function as interpreter of the Old Testament law, and concludes that the earliest Christians considered it essential to follow Jesus' teachings closely. Luke's doctrine of the Holy Spirit shows how the problem of the delay in the Parousia was solved. Christians convinced that they had unbroken access through the spirit to the ascended Christ willingly relegated eschatological hopes to the background. Easton sees Luke ultimately defending Christianity as a legitimate form of Judaism in order to spare Christians from impending persecution, a valiant effort which failed.

We must not ignore the importance of the issues with which Easton deals in this essay, but his conclusions leave this reviewer with serious questions. Careful scholarship has demonstrated the prominence of Hellenistic Gentile interests in Luke-Acts which Easton seems disposed to ignore. It is amazing to



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hear from so eminent a scholar therefore that Acts is primarily an apologetic for Jewish Christianity. Easton writes of Acts almost as if Luke's gospel did not exist, and it would seem that such a sweeping conclusion as this should be based at least upon Luke's complete writings. Easton does not seem disposed to consider that the Jewishness of Acts might actually derive from one of his sources, such as the "Jerusalem" source identified by Harnack, rather than from Luke's own intention. Easton, although he wrote his essay in 1935, seems to ignore totally Dodd's work, *The Apostolic Preaching*, published first in 1926, in which Dodd demonstrated the important element in Acts of the kerygma. When Easton finds in Acts a rather highly centralized and authoritarian form of presbyterial church government in early Palestinian Christianity one cannot but suspect that he may be writing to some extent as an apologist for the form of his own native Anglican polity rather than as a purely objective scholar. This, of course, is the kind of peril that few of us escape even when we are seeking to be totally honest with the facts of our research. It seems to this reviewer that Easton's work is to be valued more as a milepost along the road of scholarship in Acts than a presently relevant contribution to it.

Three further essays complete this volume. "The Church in the New Testament" shows how the Christian concept of the church developed out of the Jewish concept of the "Congregation." In "Jewish and Early Christian Ordination" Easton traces connections between the offices and functions of the early Christian ministers and that of the first century Jewish "elder." In "Authority and Liberty in the New Testament" Easton argues that as in Judaism, so in apostolic Christianity, there was no uniformity in theology.

ROBERT S. ECCLES

*DePauw University*

*The Anthropology of the Great Athanasius.*

By PANAYIOTIS DIMITROPOULOS. A doctoral dissertation, in Greek, submitted to the Athens University Theological School, Athens, 1954. 142 pages.

Mr. Dimitropoulos has made a valuable contribution to the studies on the anthropological views of the Church Fathers. The material of his subject, found dispersed throughout the writings of Athanasius, is carefully collected to give a clear picture of the theological and philosophical beliefs of Athanasius on the origin of man, the fall of man, and the salvation and glorification of man through Jesus Christ.

According to the author, the anthropological teachings of Athanasius are reflected in the dogma of the Greek Orthodox Church up to this day. "Generally speaking," he claims, "in the whole dogmatic teaching of the [Greek Orthodox] Church one can see the vivid seal of the personality and teaching of Athanasius." However, it is the opinion of this reviewer that the above claim is not entirely correct, especially on two points of cardinal dogmatic significance: namely, the absolute authority of the Scriptures and the unique mediation of Christ to God for the remission of sins.

Although the basic line of the author is to defend the dogmatic principles of the Greek Orthodoxy, yet the book is quite informative, educational and therefore worth reading.

YER. ZERVOPoulos

*Boston, Massachusetts*

*The Protestant Clergy and Public Issues*

1812-1848. By JOHN R. BODO. Princeton, New Jersey: Princeton University Press, 1954. xiv + 291 pages. \$5.00.

In the formative period of America's history, the clergy of New England and the middle states sought valiantly to play a determinative role in fashioning the new and ex-

panding country into a "city which hath foundations, whose builder and maker is God." Clergymen espousing this aim are called "theocrats" by our author, since, like Calvin, they believed firmly in the universal sovereignty of God and felt it was their appointed mission to bring all of the United States, and, towards the end of the period under consideration, the whole wide world, under his rule and into conformity with his will. Such was the *theocratic pattern* and hope. It stressed the redemption of society in striking contrast to the more boisterous Methodists, Baptists, and sectarians who placed their emphasis upon individualism in religion and redemption.

Prominent representatives of theocratic religion in America between 1812 and 1848 were such outstanding personalities as Timothy Dwight, Charles Hodge, Lyman Beecher, Samuel Schmucker, Stephen Tyng, John Mason Peck (erroneously described as a Methodist and so listed in the bibliographical section), Justin Edwards, and Thomas H. Skinner among many others. As a group the theocrats were conservative in their political, social, and religious views. Their attitudes on the Catholic, Indian, and Negro problems, as well as their reactions to public education, western "barbarism," drinking, and the wars of 1812 and 1845, indicate their essential conservatism. Their fear always was that the United States would become an ungodly nation. They felt that the best way to avoid such a disaster was to maintain the *status quo*, interpreted by them in terms of the social structure, ideals, and morality of Puritanism. But Puritanism was biblically based. And so the theocrats found the "code of laws" for all situations in the Bible, which the United States, as heir of ancient Israel, God's Chosen People, had a duty to fulfill.

While the opinions and programs of the theocrats were, on the whole, reactionary, their valiant efforts to bring the United States, and also the world, under the sovereignty of God, were not without enduring re-

sults. In an age of growing individualism they kept alive the conception of God's concern for the total human situation. Also, they pioneered for world-mindedness through their sponsorship of world missions. But for their seed planting in the nineteenth century the ecumenical church might still be a dream among Protestants in the twentieth century. Furthermore, they promoted movements of cooperation and union among themselves, producing an increasing tolerance among Protestants. So their efforts, while stemming from an essential conservatism, were productive of permanent results which have led to the improvement of the religious situation in America and the world.

This volume is a painstaking study of the religious environment and tensions prevailing in one of America's most formative periods. It will be of particular value to the church historian and, to a lesser degree, the theologian and churchman. An excellent and extensive bibliography is included, opening the door to more detailed research.

GEORGE W. DAVIS

*Crozer Theological Seminary*

*Congregationalism: A Restatement.* By DANIEL JENKINS. New York, Harper and Brothers, 1954. 150 pages and index. \$2.00.

The truth of H. Richard Niebuhr's statement that "every part of disunited Christendom interprets its past through an image of itself" which it "holds fast without repentance . . ." is disputed by the manner in which this book treats Congregationalism. Daniel Jenkins has taken as his major task that of correcting the image which Congregationalists have of their faith by setting that image in the context of an evangelical ecumenicity. In this broad perspective, Congregationalism is called to reassess its past and future in a soberly repentant fashion, an example which it is hoped other denominational writers will emulate.

Working at the crossroads of ecumenical theology, church history, and sociological analysis, the author presents a realistic, sharply etched analysis of Congregationalism. The lack of clearcut polity and the wooliness of theological orientation found in this denomination are incisively treated. Its history is fairly and sensitively sketched and evaluated. The result is a "demand" for Congregationalists to rethink and revitalize a rich Christian witness to freedom, faith, fellowship, and to make new ventures in faith and order. However, to some readers it will appear that the "bold new acts of obedience to the will of God," of which Jenkins writes, are nothing less than the dissolution of a denomination. The author warns that a relevant Christian witness for Congregationalism "may mean death to some of our most cherished institutions and preconceptions" (p. 69) and may call for a surrender of identity "in a wider fellowship of churches, which makes more clearly manifest the true nature of the Church . . ." (p. 149). Congregationalists will receive this admonition with mixed feelings!

According to the author, the way ahead for Congregationalism looks toward what Troeltsch identified as the church type as distinguished from the sect. In his treatment of the role of creeds (chap. 4), the modes of liturgy (chap. 6), the need of an apostolic ministry (p. 75ff.), and a stronger central organization of the "conciliar" type (pp. 87-88), Jenkins shows clearly that "presbyterial" or "high-church" Congregationalism is a serious option. Whether his retrospective analysis of Congregational history will support this interpretation, whether the modern Congregationalist will recognize his "church" in it, and whether the so-called "distinctive witness" of Congregationalism is hereby lost, are nice problems, without immediate resolution.

The chapter entitled "The Essence of Congregationalism" wrestles with these questions in variant forms. One of the problems posed by the entire book is focused here: "Who can

speak for Congregationalism as a whole with hope of interpreting its historic past in recognizable and acceptable terms for its contemporary adherents?" It is affirmed that "There has, in fact, been a very large degree of unity of belief and practice," but it is also admitted that "no authoritative statements about what constitutes Congregational polity are available" (p. 38). In a similar vein it is admitted that the presentation on "Faith" and "Freedom" cannot hope for "universal acceptance" (p. 40). This is somewhat shaky ground from which to launch a compelling hope and universal ideal for Congregationalism.

It is remarkable that Mr. Jenkins can on the one hand point to the distinctive elements in Congregationalism's past which reflect the sect idea of the Christian movement, and on the other hand, call for a church-type formulation of Congregationalism which would seriously limit or negate these distinctive elements. The doctrine of "The particularity of the church" (local church) and the practice of the "church meeting" are held to be distinctive and significant contributions to the "Great Church." But these are notoriously sectarian in origin, and practically, in the case of the latter, unmanageable in the type of presbyterial polity aimed at by Jenkins. When he reinterprets them, they lose the flavor of independence and "democracy" with which Congregationalism has in part been identified.

Congregationalism has two lines of polity: one tends toward independence; the other toward Presbyterianism. Modern Congregationalism cannot solve its present difficulties or discharge its Christian responsibilities by attempting to read its history and prospect solely in the light of either tradition. Congregationalism is Janus-faced. It will remain so unless the spirit of Christ moves it beyond its present impasse. It has become practically impossible to operate the denomination on the "independence" pattern. The "presbyterial" or "conciliar" form shows the greatest promise of future usefulness, and for this Mr.



Jenkins makes a good case. Whether this move should be identified with the guidance of the Holy Spirit seems more doubtful than the author allows.

A great service has been performed for Congregationalists and Christians by this book. It puts the issues clearly and energetically. It could serve as a model by which other denominations could review their cases before the ecumenical ideal. Readable and perceptive, the book deserves careful attention. Mr. Jenkins has made a sane and constructive contribution to the continuing discussion among denominations about denominations. He is the pastor of the Oxted Congregational Church, Surrey, England, and occasional Professor of Ecumenical Theology in the Federated Faculty of the University of Chicago.

CLYDE A. HOLBROOK

*Oberlin College*

*Die Religionsquellen des baltischen Völker und die Ergebnisse der bisherigen Forschungen.* By HARALDS BIEZAIS. Uppsala: Almqvist & Wiksells Boktryckeri, 1954 (Sonderdruck aus ARV 1953). 65 pages. No price given.

Dr. Biezais was formerly a theological teacher in the Lett University at Riga and though there may have been many elements of tragedy in the displacement of such teachers through international commotions there have been also certain advantages. Such scholars have entered into a freer academic atmosphere—many have come to our own country—and are now in a position to carry out untrammelled research. This offprint owes its origin to precisely such circumstances and it is significant not only in the point of its origin but for its contents.

Hitherto little reliable knowledge has been available on the subject here presented. The Baltic peoples whom the author considers in this work are the Letts, the Lithuanians, and

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the Old Prussians. The passage of time and the ravages of countless wars have washed out almost all traces of the Old Prussians but the author tells us a good deal about the Letts and Lithuanians. Here he breaks new ground, for most of the knowledge concerning these peoples was written by scholars who were unacquainted with the languages and relied on secondhand sources that were completely uncritical. Even C. Clemen had no direct knowledge of the subject. Biezais sets little store by all such writings and maintains that all writings prior to 1920 were only *vorbereitende Versuche*. But since 1920 the Baltic scholars have devoted much attention to the question of origins and a good deal of light begins to fall on the subject. The folklore and mythology have been investigated—émigrés in this country from the Baltic have aided in this matter—and what might be called the misleading overlay of Christian (Roman Catholic) doctrine which produced a pagan syncretism has been pierced through. Now we see the original Indo-European background, not dissimilar to that of Greece. This is only an *Anfangsstadium* but if progress continues to be made on the lines of this little volume we should soon come to a fuller knowledge of the religion of these Baltic peoples.

JOHN PATERSON

*Drew Theological Seminary*

#### HISTORY OF RELIGIONS

*The Principal Upanishads*. Edited with Introduction, Text, Translation and Notes by S. RADHAKRISHNAN. New York: Harper and Brothers, 1953. 958 pages. \$10.00.

Another solid work by India's greatest living philosopher. In a 145-page introduction, Radhakrishnan interprets the nature and significance of the Upanishads: They "represent a great chapter in the history of the human spirit," "disclose the working of the primal impulses of the human soul which rise above the differences of race and geographical posi-

tion," and, "though remote from us, are not remote in thought." Quoting Walt Whitman, he says of them, "These are really the thoughts of all men in all ages and lands; they are not original with me. If they are not yours as much as mine, they are nothing or next to nothing." He includes in this introduction sections concerning Brahman, Atman, Maya, Self, Karma, Ethics, Religion, and Eternal Life, and he relates the Upanishads to each of the four Vedas, the Brahmanas, the Aranyakas, and to later interpretations.

Although the number of Upanishads exceeds two hundred, Radhakrishnan has selected the eighteen most important ones: Brhad-aranyaka, Chandogya, Aitareya, Taittiriya, Isa, Kena, Katha, Prasna, Mundaka, Mandukya, Svetasvatara, Kausitaki Brahmana, Maitri, Subala, Jabala, Paingala, Kaivalya, and Vajrasucika Upanishads. Each is divided into chapters and paragraphs, and following each paragraph in Sanscrit appear first Radhakrishnan's English translation and then his interpretive comments, including some comparisons with the views of contemporary thinkers. Two short appendices, on "Rabindranath Tagore on The Upanishads" and "Edmond Holmes on The Upanishads," a selected bibliography, and a general index conclude the work. An outstanding translation of one of mankind's greatest sacred scriptures.

ARCHIE J. BAHM

*University of New Mexico*

*Relative Chronologies in Old World Archeology*. Edited by ROBERT W. EHRICH. Chicago: The University of Chicago Press, 1954. xiii + 154 pages.

A symposium on "The Integration of Relative Chronologies in Old World Archeology" was held in 1952 at the meeting of the American Anthropological Association under the sponsorship of that organization and the Archaeological Institute of America. The pa-

pers from that symposium are here published together. The areas dealt with and the authorities who discuss them respectively are: Egypt (Helene J. Kantor), Palestine (W. F. Albright), Syria (Robert J. Braidwood), Mesopotamia (Ann Perkins), Iran (Donald E. McCown), Anatolia (Hetty Goldman), the Aegean (Saul S. Weinberg), Southeastern and Central Europe (Robert W. Ehrich), and China (Lauriston Ward). The eminence of the authorities is the guarantee of the excellence of the presentation.

As Ehrich remarks in the Foreword, the beginning is made with Egypt because the absolute chronology seems the most trustworthy there, but in spite of this, Kantor does not give any absolute dates. Albright thinks it possible to be more definite. Accepting radiocarbon dates of approximately 4750 B. C. for pre-pottery Jarmo and 4250 B. C. for earliest known pottery Fayum, he puts the introduction of pottery in the second quarter of the fifth millennium (a date lower than the "before 5000 B. C." he had given previously). Otherwise however the chapter on Palestine is quite sketchy, consisting of little more, according to the author, than footnotes to Miss Kantor's paper. Restriction of the survey to the period up to the Middle Bronze Age also limits its interest.

In view of the fact that China is included in the symposium, inclusion of India also would have been welcome. Likewise the construction of some kind of an over-all summary tabulation or chart at the end of the book would have seemed desirable.

JACK FINEGAN

*Pacific School of Religion*

### CHRISTIAN EDUCATION

*The Teaching Ministry of the Church.* By JAMES D. SMART. Philadelphia: The Westminster Press, 1954. 207 pages. \$3.00.

Dr. Smart indicts the modern Christian Church with serious neglect of one of its

basic functions, as educator in Christian theology rooted in the authority of the Bible. He describes the history of the separation of the church and its school for teaching religion and reveals the dangers in this fallacy. Courageously he faces the weakness of the church in its biblical, theological, and church education. He senses the need for adult Christian education that includes the parents. Here the writer is not as definite and positive as the facts would warrant. He is critical of religious educators and yet scarcely seems to recognize the fact that there are very few trained leaders in this field. His insistence on the great influence of secular education on the work of religious education in the churches, if true, may well be due to the fact that the church has not yet taken seriously the need of a genuinely trained leadership for this important aspect of the Christian movement. Many denominations still make use of the services of untrained ministers, public school teachers, and other kinds of laymen to write curricula, to train leaders, and to manage programs of the church. Dr. Smart is most severe in his condemnation of the liberal religious educator, but scarcely seems aware of the fact that the average church or the majority of churches never were affected by any liberal curricula. Had he known these few churches, he might well discover that they studied the Bible, church history, and theology with concern and often from a Christian viewpoint. The facts seem to be that most churches use a curriculum that is not liberal, but, as Dr. Smart says, is fragmentary, and generally ignores the fruits of modern scholarship.

The author is correct in his criticism of the moralizing tendencies in the use of biblical materials and in much church teaching. His insistence on the development of a Christian faith that is comprehended by the individuals in the church seems basic. There is a danger, however, that the curricula will make little provision for the older student to face the problems involved in biblical scholarship and

for the many differences current among theologians and denominations. Dr. Smart makes a very valid and impressive plea for the study of the history of the Christian church. He refers on occasion to the need of grading, yet he seems to be rather vague about the implications of dealing with varied age-levels. Here is doubtless one of the greatest weaknesses in most curricula and may be part of the reason why young people leave the church school so early. In this very critical and penetrating book on the teaching ministry of the church it seems singular that a Christian ministry would lay so little stress on work with individuals in its school and the meeting of particular needs in a time when life seems to produce so many problems for growing young folks. Is it possible to teach even the most orthodox theology effectively if the individual needs of children are ignored?

The author gives some attention to the needs of education in worship. This aspect of the Christian faith requires far more attention by Protestant educators. Throughout the book Dr. Smart does imply the need for better standards, better scholarship, for a faith that is related to life. Perhaps he will write another volume which will continue the unfinished parts in this one.

EDNA M. BAXTER

*Hartford Seminary Foundation*

*Christian Faith and Higher Education.* By NELS FERRÉ. New York: Harper & Brothers, 1954. 251 pages. \$3.00.

This is a difficult book to review. It is a "sitting duck" for a number of different kinds of criticisms. But each one, by itself, could miss the point of the book, although each one might have some basis. Such criticisms could be: vagueness, an almost unmanageable comprehensiveness, proposals of a too idealistic and impractical nature, theoretical to a fault, some question-begging, excessive generality, and the like. And yet one could offer some

qualification of each one of these. The fact that such criticisms can and perhaps will be made is largely due to the fact that the author is attempting a synthesis—drawing upon such fields as theology, educational theory (both as to content and method), philosophy, psychology and social science generally, scientific theory, religion, the arts. This suggests the requirement of prodigious erudition (which the author no doubt possesses). The very chapter headings show the range: What is Education? What is Religion? What is Christianity? God as Educator. Learning from God. Community and Communication. Human Nature and Education. Natural Science and the Social Sciences. History, Art, and Literature. Philosophy and Religion. The University and the World.

It takes a vigorous, fertile, and far-ranging intellect even to attempt a coherent and intelligible thesis in a sojourn through these territories. And it takes a good deal of imaginative insight and creative understanding to effect any kind of plausible synthesis of their several possible contributions. If one is at all conscious of his own limitations, it seems he should be hesitant about attempting any kind of judgment on whether the author has satisfactorily accomplished his aim. What is his aim?

The author says that "this book was written because several people felt the need for a theological orientation" which it was felt an earlier and otherwise excellent book lacked (Sir Walter Moberly's *The Crisis in the University*). This quotation (from page 123) follows a discussion of points of view expressed by some distinguished educators to the effect that theology cannot be central to the curriculum. And this book is Ferré's answer. In the Preface he had already said, "We who believe in the Christian faith as universal truth are concerned to exhibit its educational adequacy. . . . Our task is to find the best way to teach religion in higher education. Religion has no right at all . . . to demand to be taught unless it can vindicate



its truth in the open court of knowledge. . . . The integrity of education demands that it scrutinize the claim of religion to be a legitimate subject for public instruction" (p. 9). And then he comes through with an oversimplification (which may have been intended as modesty), "Whatever service I may have rendered is mostly by making marginal notes on education from the point of view of a theologian" (p. 11). Obviously he is not talking about state universities.

The book presents a dynamic sort of writing which is constantly throwing out intima-tional sparks that often illuminate. Occasionally they will not. Again, they may be remarkable examples of compact distillations of vast research, deceptive in their apparent simplicity. For example, "The relation between philosophy and religion is at least thus far clear: philosophy seeks truth through rational knowledge; religion seeks truth through fullness of life. Science majors in fact; philosophy in knowledge; religion in faith. There are laws of fact; there are laws of reason; there are laws of faith" (p. 229). Such summarizations are subservient to the main aim which is "to propose a relation between education and religion in terms of the

Christian faith that protects the integrity of both, while also joining them organically for mutual discipline and service" (p. 10). One has to read such a sentence more than once to see how really vast the project is. And to condense still further, the author sees the task as giving full place to the twin concepts, truth and concern—this is no doubt a "boiling down" of the major emphases in science (and education) and religion. Yet, he twice quotes a remark from Chalmers to the effect that "the proper object of school and college is moral maturity" (pp. 98 and 145), and presumably this involves education in religion (concern) as well as science (truth).

The author does not hesitate to make use of such terms or concepts as universal, absolute, sin, truth, and also does not hold back from tackling such themes as how God educates, how we may learn from Him. A favorite word, frequently appearing, is "stance." To those of us who know the author and who feel he is more forceful as a speaker than as a writer, this word may well represent a characteristic of Ferré which could be stated in some such way as "Here is where I take my stand."

W. GORDON ROSS

*Berea College*

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## Book Notices

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### MISCELLANEOUS

*New Horizons in Creative Thinking.* By R. M. MACIVER (Ed.). New York and London: Harper and Brothers, 1954. ix + 159 pages. \$2.00.

This book contains the thoughtful reflections of thirteen authorities concerning modern culture and the new demands that our age makes upon artists and thinkers. The viewpoints expressed are as varied as the subjects discussed.

Harvard's well-known cosmographer, Harlow Shapley, insists that new horizons are needed because the terrain has changed. "I would blush," says he, "to be caught redhanded with the world concepts of two millennia ago" (p. 8). He believes there is being born "the Psychozoic Kingdom" where "brain overshadows brawn, rationality overshadows natural instinct" (p. 7). Indeed, this Kingdom (which is neither animal nor vegetable) "has probably long since been fully attained in other inhabited worlds" (p. 7).

In this book, also, experts in philosophy, the novel, poetry, generic literature, music, painting, drama, and television help the reader to recognize basic changes taking place in our conceptions of the physical and social world. Henry D. Cowell vigorously supports the new trends in music. Melville Cane contends that poetry is "muted" by intellectual or technical preoccupations. William G. Rogers yearns for literature with greater depth. Oscar J. Campbell laments its lack of spiritual quality.

Other contributors include George Boas, Albert Hofstadter, Ben Shahn, Walter Kerr, Robert Sauddek, W. G. Constable, John Ferren, and Harold D. Lasswell.

Readers interested in a varied and stimulating intellectual diet will find in *New Horizons in Creative Thinking* just what the Doctor ordered.

C. MILO CONNICK

Whittier College

*Religion and Human Behavior.* By SIMON DONIGER, et al. New York: Association Press, 1954. xxii + 233 pages. \$3.00.

This book in the "Pastoral Psychology" series has sixteen chapters by fifteen authors. Of the writers, seven are professors in divinity schools, four are physicians and two are pastors. The main subject concerns the principles and application of dynamic psychology, especially as related to psychiatry and

religion. "The purpose is to bring together the thinking and practice of some of the most outstanding representatives of the sciences of human behavior and of religion, as an illustration of a growing partnership between the two great social institutions mostly concerned with man's destiny and well-being."

Two chapters are concerned with right relations between psychiatry and religion. Others discuss the psychiatric view of good and evil, the unloving personality and religion, growth through crises, and pastoral psychology in relation to counseling and to building a meaningful theology. Interesting also are the chapters on the gospel for an age of anxiety, the psychology of the non-conformist, and pastoral psychology in Christian education.

Some of the main findings are that man is not "saved" by the preaching of fear but by growth of understanding and formation of constructive habits in associated living, that man is a unity of body, mind, and spirit all together, that all growth involves change and and frustration which must be taken up into constructive experiences, and that every person needs a meaning in life beyond those supplied by psychology. The chapters make it plain enough that vital religion makes strategic differences for good or ill in the lives of all believers; in many cases it has real therapeutic value. However, practically nothing is said about the *kind* of religion that is tenable and helpful; and the observant reader may wonder how far the counselors themselves hold the beliefs and religion they commend to their parishioners or patients. The book is an interesting introduction to several aspects of pastoral counseling, with considerable reference to actual cases.

HORACE T. HOUF

Ohio University

### THE BIBLE

*The King James Version, The New Testament in Cadenced Form.* Designed by MORTON C. BRADLEY, JR. Cambridge: The Bradley Press, 1954 (Distributed by Rinehart and Co., New York). xii + 676 pages. \$5.00.

For those who like to read aloud and wish to encourage others to do so this book should be a happy discovery. Cadenced form means arranging the type on the page in a way that reflects the structure of the thought. As Bradley explains (p. v),

Cadenced form has two characteristics. (1) The division of prose into units. . . . Each cadence is printed on a separate line. . . . Sentences are separated by slightly wider spaces than cadences, sentence-groups by still wider spaces. Each paragraph is defined by wide spaces and an initial capital. . . . (2) The structural relation of cadences is shown by indentation. . . . Co-ordinate cadences are placed parallel. . . . A subordinate cadence is indented from the cadence to which it is subordinate. . . . A quotation from the Old Testament or from another sacred source is indented and italicized. . . . Dialogue is sharply indented. . . .

The result is a page surprisingly easy to read and appreciate, not at all gauche (as the detailed description might suggest). Moreover, the rearrangement causes one from time to time to see an old favorite passage in a new setting.

The volume is handsomely printed in large type. Black is retained for the cover but that is the only reminder of the stereotyped forms traditional with the King James Version.

CURTIS W. R. LARSON

Denison University

#### RELIGIOUS EDUCATION

*Smoke on the Mountain.* By JOY DAVIDMAN. Philadelphia: The Westminster Press, 1954. 141 pages. \$2.50.

This interpretation of the Ten Commandments is permeated with Christian emphasis which includes love of God and the fruits of this relationship. The "Great Commandment" of Jesus involves turning to God only for the sake of His truth and His will and not for some ulterior motive. Miss Davidman declares, "And perhaps Christianity if we ever embrace it not for our own worldly advantage but through surrender to God, will not only enable us to obey the Ten Commandments but enable us to enjoy it; not only save this transitory world for the few perplexed years we spend in it, but bring us out of this noise and darkness and helplessness and terror that we call the world into the full light." The author provides something of the background of the growth of the Ten Commandments and in a most vivid, convincing, and penetrating style shows them to be a positive law for the Christian in modern society. She insists that "much of the sickness of our age comes of regarding the law as a set of narrow prohibitions instead of a positive command to courageous life and the love of God." The dynamic of the love of God and the love of man penetrates the motives for obedience to these ancient laws according to the author. This dramatic and fascinating book should be of great interest to laymen and to religious educators alike.

*David, Warrior of God.* By JUANITA JONES. New York: Association Press, 1954. 155 pages. \$2.00.

The author has focused on David as a warrior, his struggles with the enemies of the Hebrews, especially the Philistines. Finally Jerusalem falls and under David is made the new capital. The story is fast moving and dramatic with a tendency toward idealization of David. Certainly it is a most interesting one and should appeal to young folks.

*Our Christian Symbols.* By FRIEDRICH REST. Philadelphia: The Christian Education Press, 1954. viii + 86 pages. \$2.50.

Increasing attention to church history and ecumenicity may be creating an interest in Christian symbolism. *Our Christian Symbols* reflects the awakened interest of its author. Two-toned illustrations by Harold Minton are clear and artistic and serve to clarify the author's interpretation of varied symbols. This attractive little book covers not only the many theological symbols, but those of the apostles and evangelists, the church, worship aids, vestments, stars and candles, sacraments, Christmas and Easter. Ministers, builders of churches, and religious educators will find this book very useful. For more adequate history other sources will be required.

*Living and Working Together as Christians.* By ALICE GEER KELSEY. Boston: The Pilgrim Press, 1954. 172 pages. \$2.00. Pupil's book, 50¢.

Here is a good interpretation of the teachings of Jesus with clear and sensible plans for teaching the material. It is a coöperative vacation school text for pupils of grades four, five, and six. The author has contributed much by her ability to write stories and by her social vision. The coöperative texts for vacation school have been scattered and moralistic. Since children of junior age are just beginning to be able to deal with genuine Bible study and lack ability to deal well with abstraction, it would seem as if this course were better suited to grades six and seven. One session on prayer is vague. There should be many to be effective.

*Simon Peter, Fisher of Men.* By ALBERT N. WILLIAMS. New York: Association Press, 1954. 159 pages. \$2.00.

Another story book for adolescents in the *Heroes of God* series tells about Peter. It includes much of the New Testament material in the gospels and in the Book of Acts and ends in Rome in a period persecution. At times brief explanations are given. In as much as this is written for people without scholarly backgrounds, it seems most desirable that atten-

tion should have been given to the interpretations by scholars on questions of miracles, healing, the resurrection, the ascension and the Sermon on the Mount. The tendency is to present as evidence of Jesus' Messiahship the healing of sick people, walking on the water, and the resurrection of a physical body.

*The Secrets of the Kingdom.* By GEORGE JOHNSTON. Philadelphia: The Westminster Press, 1954. 222 pages. \$2.50.

Another professor of the Hartford Seminary Foundation has used his scholarship to aid the Westminster Press. *The Secrets of the Kingdom* tells the story of Jesus and of the Christian movement covering the whole of the New Testament. It is a swiftly moving story creating the background necessary to an understanding of the mission of Jesus and such leaders as Paul. This seems to be one of the best of the story books of the Presbyterian curriculum dealing with Jesus and the beginnings of the Christian movement. Adolescents can make use of the Biblical text if they are guided by teachers who are provided adequate guidance through the teacher's resources and guidance.

*Katherine, Wife of Luther.* By CLARA S. SCHREIBER. Philadelphia: Muhlenberg Press, 1954. 232 pages. \$2.75.

Among the numerous books about Martin Luther, we have only fleeting glimpses into his family life. At last in this little book we see very dramatically portrayed the role of Katherine von Bora and her five children in the life of her famous husband. We see this efficient manager of a large household turning the dilapidated old Black Cloister into a clean, pleasant home, acquiring animals, a fish pond, gardens, and a brewery to aid in feeding and housing endless boarders and guests. "Master Kate," as Luther called her, devoted herself to the welfare of her busy husband and to their beloved children. Her devotion was returned by Luther's love and appreciation. Throughout the volume we catch vivid glimpses of Luther's wide interests, his intensive religious devotion and purpose, and his exceeding generosity to many people. Laymen will be interested in this vivid story.

*Narcissa and Marcus Whitman.* By ANN WEST WILLIAMS, New York: Association Press, 1954. 151 pages. \$2.00.

The story of the martyrs on the Oregon trail has

been added to the *Heroes of God* series. Simply and dramatically the experiences of Narcissa Whitman and her husband Marcus Whitman are related. We see Narcissa, a gently bred and educated woman, forsaking an eastern girls' school for marriage to Marcus Whitman, devoted to a missionary career in the far west. With courage and purpose they cover the rough route to Oregon. Though the Indians were friendly at first, they became resentful of the increasing flow of settlers into the rich Willamette Valley. Finally this resentment turned into violence and treachery with the uprising of the Indians in 1847 when the Whitmans were both killed. This story will be of interest to some church groups and to older young people.

#### SERMONS FOR CHILDREN

*Children's Sermons.* By KENNETH BRAKELEY WELLES. Philadelphia, The Westminster Press, 1954. 138 pages. \$2.00.

Rarely does one find a book of sermons for children that has any genuine value. This may be due to the fact that the whole sermon idea is unsuited to the way children learn. In this new book of children's sermons we can feel the friendly interest of a good minister in his children and doubtless this is the most important part of this minister's approach to his junior congregation. The drama in some of the sermons and the interesting illustrations certainly must have held the attention of his children. Since the minister knew all of his children by name, he has conveyed a warm friendliness to them. The point in these sermons is usually made in a few closing sentences. Frequently this point is made through analogy. Many of the illustrations are entertaining ones from the world of animals, but the children are expected to make use of generalization and abstraction. This is an adult capacity and most children's sermons ignore this fact. One story about President Coolidge and the offering of one of his sons is a direct experience and makes the point in terms that are real to certain children. If the last point in all these sermons could have been illustrated on a child's level and in terms of children's experiences, the value of these sermons would be far greater. In some instances the point of the sermon is particularly suited to the adult congregation. Perhaps ministers need to distinguish between holding children's attention and reaching their understanding and their motives.

EDNA M. BAXTER

Hartford Seminary Foundation



## Books Received

(Books marked with an \* will be reviewed in forthcoming issues of the Journal. Other books are hereby acknowledged.)

- A.T.L.A. *Index to Religious Periodical Literature*, 1949-1952.
- \*Beasley, Christine, *Democracy in the Home*. New York: Association Press, 1954. 242 pages. \$3.50.
- Berdyaev, Nicolas, *Christianity and Anti-Semitism*. New York: Philosophical Library, 1954. 58 pages. \$2.75.
- \*Biezais, Haralds, *Die Religionsquellen des baltischen Völker und die Ergebnisse der bisherigen Forschungen*. Uppsala: Almqvist & Wiksells Boktryckeri, 1954. 65 pages. (No price given.)
- \*Bokser, Ben Zion, *From the World of the Cabalah*. New York: Philosophical Library, 1954. 210 pages. \$3.00.
- \*Bonhoeffer, Dietrich, *Life Together*. New York: Harper & Brothers, 1954. 122 pages. \$1.75.
- \*Bonsirven, Joseph, *Epîtres de Saint Jean*. Paris: Beauchesne et Ses Fils, 1936. 280 pages. No price given.
- \*Bradley, Morton, Jr., *The New Testament*. New York: Rinehart & Co., 1954. 675 pages. \$5.00.
- \*Bray, William Davenport, *The Week Day Lessons from Luke in the Greek Gospel Lectionary*. Chicago: The University of Chicago Press, 1955. 71 pages. \$1.50.
- Cairns, D. S., *The Faith that Rebels*. New York: Harper & Brothers, 1955. 260 pages. \$3.00.
- \*Castell, John L., *Rediscovering Prayer*. New York: Association Press, 1955. 242 pages. \$3.50.
- \*Chadwick, Henry, *Alexandrian Christianity*. Philadelphia: The Westminster Press, 1954. 475 pages. \$5.00.
- Chilcote, Thomas F., *The Excellence of Our Calling*. New York: E. P. Dutton & Co., 1954. 192 pages. \$2.75.
- Dawley, Powel Mills (Editor), *Report of the Anglican Congress*, 1954. Greenwich: Seabury Press, 1954. 276 pages. \$1.50.
- \*Demetropoulos, Panagietes X., *Anthropology of the Great Athanasios*. Athens, 1954. 142 pages. No price given.
- \*Ehrich, Robert W., *Relative Chronologies in Old World Archaeology*. Chicago: The University of Chicago Press, 1954. 154 pages. Price not given.
- \*Fairweather, A. M., *Aquinas on Nature and Grace*. Philadelphia: The Westminster Press, 1954. 386 pages. \$5.00.
- \*Ferm, Vergilius, *A Dictionary of Pastoral Psychology*. New York: Philosophical Library, 1955. 336 pages. \$6.00.
- \*Foster, Charles H., *The Rungless Ladder*. Harriet Beecher Stowe and New England Puritanism. Durham: Duke University Press, 1954. 278 pages. \$4.50.
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- \*Gottwald, Norman K., *Studies in the Book of Lamentations*. Studies in Biblical Theology No. 14. Chicago: Alec R. Allenson, Inc., 1954. 122 pages. \$1.25.
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- Hoerber, Robert G., *Saint Paul's Shorter Letters*. Fulton: Ovid Bell Press, 1954. 64 pages. No price given.
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- \*Kallen, Horace M., *Secularism is the Will of God*. New York: Twayne Publishers, 1955. 233 pages. \$4.00.
- \*Kimpel, Ben., *The Symbols of Religious Faith*. New York: Philosophical Library, Inc., 1954. 198 pages. \$3.75.
- \*Laymon, Charles M., *The Life and Teachings of Jesus*. Nashville: The Abingdon Press, 1955. 336 pages. \$3.00.
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- \*Maritain, Jacques, *An Essay on Christian Philosophy*. New York: Philosophical Library, Inc., 1955. 116 pages. \$2.75.

- \*Micklem, Nathaniel, *Ultimate Questions*. Nashville: The Abingdon Press, 1955. 136 pages. \$2.00.
- \*Milburn, R. L. P., *Early Christian Interpretations of History*. New York: Harper & Brothers, 1955. 221 pages. \$3.00.
- \*Muses, C. A. (Editor), *The Septuagint Bible*. New York: Falcon's Wing Press, 1954. 1426 pages. \$6.50.
- Mutch, Edward and Verna, *Light for the Path*. New York: Exposition Press, 1955. 113 pages. \$3.00.
- \*Nichols, James H., *Evanston: An Interpretation*. New York: Harper & Brothers, 1954. 155 pages. \$2.00.
- \*Phenix, Philip Henry, *Intelligible Religion*. New York: Harper & Brothers, 1954. 189 pages. \$2.75.
- \*Preiss, Theo., *Life in Christ*. Studies in Biblical Theology No. 13. Chicago: Alec R. Allenson, Inc., 1954. 104 pages. \$1.25.
- Ramm, Bernard, *The Christian View of Science and Scripture*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1954. 367 pages. \$4.00.
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- \*Smith, Seymour A., *The American Chaplaincy*. New York: Association Press, 1954. 180 pages. \$3.75.
- \*Unger, Merrill, *Archaeology and the Old Testament*. Grand Rapids, Mich.: Zondervan Publishing Company, 1954. 339 pages. \$4.95.
- West, Canon Edward, *Meditations on the Gospel of St. John*. New York: Harper & Brothers, 1955. 189 pages. \$2.00.
- Woodcock, P. G., *Concise Dictionary of Ancient History*. New York: Philosophical Library, 1955. 465 pages. \$6.00.
- \*Woodhouse, H. F., *The Doctrine of the Church in Anglican Theology 1547-1603*. New York: Macmillan Company, 1954. 223 pages. \$4.25.
- \*Wright, G. Ernest, *The Biblical Doctrine of Man in Society*. London: SCM Press Ltd., 1954. 176 pages. \$1.50.
- \*Zeitlin, Solomon (Editor), *The Second Book of Maccabees*. New York: Harper & Brothers, 1954. 271 pages. \$4.00.

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# The Association

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## REPORT OF THE N.A.B.I. SECRETARY (1954)

The forty-fifth annual business meeting of the National Association of Biblical Instructors was called to order by President W. Gordon Ross at 9:10 A.M. on Tuesday, December 28, 1954, in Room 214, Union Theological Seminary, New York, N. Y.

The President announced that an invitation had been extended to members of the Association to attend the installation of C. Orville Strohl as President of Southwestern College, Winfield, Kansas, in March, 1955.

Professor Robert Montgomery reported in behalf of the Resolutions Committee. Deep appreciation was extended to Union Theological Seminary, to Mrs. Robert Beach, to Professor Russell J. Compton, Program Chairman, to those who presented papers and participated in the discussions, and to the Officers of the Association for their selfless work. Professor Montgomery's report was approved.

Professor Albion Roy King indicated for the Auditing Committee that the books of the Treasurer had been examined and found in good order. The report was approved.

Professor Purinton presented his annual report as Editor of the Journal. It was approved, together with his recommendations of Professor Dwight M. Beck as Acting Editor for the year from July 1, 1955 to July 1, 1956, and Professor H. Neil Richardson as permanent Book Editor from January 1, 1955.

Professor Bradley, Placement Chairman, reported that 38 members had registered in the year and that 10 colleges had requested the Committee's services. Eight of these ten were in the group of 50 to whom he had sent brochures. In view of his coming sabbatical leave, Professor Bradley recommended Professor Clyde Manschreck as his successor. The report was approved with appreciation.

Professor Richardson, Membership Chairman, spoke of the 306 individual mailings he had made during the year, including 200 to preparatory school teachers on the Eastern Seaboard. Sectional representatives had been called upon for help. A list of new members was included in the Membership Chairman's report, which was approved. Professor Purinton said the list would appear in the April number of the Journal.

The Treasurer, Professor Whiston, presented his report which was approved. He then submitted a proposed budget. Professor Richardson raised a question about the Membership Chairman's expenses

in light of the need for a new brochure. It was moved, seconded, and approved that the budget be amended to read \$100 for Promotion and Membership. With this one change the budget as a whole was approved.

Miss Rachel King told of the \$65.16 which had been received as proceeds on the sale of the Syllabus.

Dean McKown spoke in behalf of the Special Committee on Membership Qualifications. He reported progress and recommended that the Committee be permitted to continue its study and bring in a report next year. Dean McKown also proposed that the President appoint a widely representative committee from the Pacific Coast Section to study this question. These proposals were approved without discussion.

The President raised the question of a *Festschrift* in connection with the Association's semi-centennial in 1959. Professor Purinton was asked to comment. He told of a "limited public opinion poll" which has indicated a negative reaction to the idea of a *Festschrift*. Another alternative is an expanded series of the Journal, to which Professor Purinton finds himself more attracted personally. No action was necessary on these comments.

Professor Dwight M. Beck submitted a list of names in behalf of the Nominating Committee. These are Arthur C. Wickenden, President; A. Roy Eckardt, Vice-President; B. LeRoy Burkhart, Secretary; Lionel A. Whiston, Jr., Treasurer; and J. Allen Easley and Winston King, Associates-in-Council. These were approved.

The President indicated that mention will be made in the October Journal of reservations for the annual meeting.

Professor Richardson announced the importance of his receiving from the membership the names, addresses, and fields of those wishing to review books, so that widest possible representation may be achieved. Where there is willingness to review books in foreign languages, this should be stated. Professor Richardson will also welcome suggestions for improving the book review section. It was suggested from the floor that a statement covering Professor Richardson's comments be put at the beginning of the book section.

The meeting adjourned at 10:05 A.M.

The program of the Forty-fifth Annual Meeting of N.A.B.I. was as follows:

Monday, December 27, 1954

2:00 P.M.

Presidential Address: "Thesaurus in Crackable Pottery"

W. Gordon Ross, *Berea College*Arthur C. Wickenden, *Miami University*, Presiding

3:00 P.M.

Presiding, W. Gordon Ross

"Teaching the Bible in Christian Perspective"

Robert S. Eccles, *DePauw University*

"The Bible in Melancthon's Philosophy of Education"

Clyde L. Manschreck, *Duke University*

"The Biblical Orientation for Social Action"

Hugo W. Thompson, *Macalester College*

"Security and Freedom in Personal Relations"

John von Rohr, *Pomona College*

5:00 P.M.

Council Meeting

7:30 P.M.

Presiding, Russell J. Compton, *DePauw University*

"Changing Emphases in Biblical Scholarship and Their Relevance to Undergraduate Courses in Religion"

Bernhard Anderson, *Dean of Drew Theological Seminary*

"Changing Emphases in Theological Scholarship and Their Relevance to Undergraduate Courses in Religion"

L. Harold DeWolf, *Boston University School of Theology*

Tuesday, December 28, 1954

9:00 A.M.

Annual Business Meeting

10:15 A.M.

Presiding, A. Roy Eckardt, *Lehigh University*

"Freshman and the Eschaton"

Winston L. King, *Grinnell College*

"Changing Perspectives in Courses in World Religions"

John B. Noss, *Franklin and Marshall College*

"Changing Perspectives in Courses in Christian Ethics"

Clyde A. Holbrook, *Oberlin College*

2:00 P.M.

Presiding, Dwight M. Beck, *Syracuse University*

"Opportunities for the Publication of Satisfactory Manuscripts in the Field of Religion"

John B. Chambers, Harper and Brothers

3:30 P.M.

Presiding, W. Gordon Ross

"Changing Perspectives in Courses in Philosophy"

J. Edwards Dirks, *Lake Forest College*

"Logical Treatment of Religious Propositions"

Emerson W. Shideler, *Iowa State College*

"Communicating Theology to the Laity"

William Hordern, *Swarthmore College*

5:00 P.M.

Council Meeting with New Officers

8:00 P.M.

Joint Meeting with American Schools of Oriental Research and the Society of Biblical Literature and Exegesis

Respectfully submitted,

A. ROY ECKARDT, Secretary *pro tem*

## Minutes of Executive Council Meeting

## National Association of Biblical Instructors

Tuesday, December 28, 1954

## Union Theological Seminary

The council meeting was opened with retiring President W. Gordon Ross in the chair. Members present: Professors Winston L. King, Rachel H. King, Whiston, McKnown, Richardson, Manschreck, Erickson, Compton, von Rohr, Eckardt, Woolard, Hoffmann, Easley, Wickenden, and Burkhardt.

President Ross reported a number of suggestions

he had received: (1) that the names of the officers of N.A.B.I. be printed on the program, (2) that the presidential address not be the first paper presented, (3) that more time be allowed for discussion, (4) that there be at least one service of worship. Professor Ross expressed his appreciation to the Council for their help during the year, then presented the newly elected president, Arthur C. Wickenden.



President Wickenden welcomed the new members of the council. He asked for suggestions of persons who might serve as chairmen of the program and membership committees. Several were made but the decision was left to the president to announce at a later date. Professor McKown requested that a committee from the Pacific Coast Region be appointed to work with his committee on Membership Qualifications during the coming year; it was agreed that Professor von Rohr should consult with other members of the region and make suggestions to the president.

The time and place of the next meeting were discussed. The president reported that S.B.L. & E. was leaving it to its executive committee to determine time and place of its meeting. After discussion it was moved that we suggest Tuesday and Wednesday, Dec. 27-28, 1955, and Union Theological Seminary, New York City, for the next meeting of N.A.B.I. and so inform S.B.L. & E. but reserve the right to reconsider. The motion was passed unanimously. In this connection it was reported that the Seminary Refectory might be opened next year if we could guarantee sufficient patronage; it would then be possible to have a banquet meeting and to have the presidential address after the banquet.

Plans for the semi-centennial of the Association were talked about. Perhaps a special issue of JBR might be published; one of the Foundations might be willing to help defray expenses (cf. the special issue of the Christian Scholar, September, 1954). After discussion it was moved that a committee be appointed to prepare plans to celebrate the semi-centennial in December 1959, and to report those plans at the next annual meeting. The motion was carried.

Discussion of the program for 1955 included the following items: (1) that there be fewer papers or that the papers be more carefully timed so as to allow more discussion, (2) that it is desirable to have a well-unified program, such as we have had in 1954, (3) that one topic which might well be of interest in 1955 is "Pretheological Programs of Study."

Considerable attention was given to the question of aid from the N.A.B.I. to members coming to the annual meeting from a distance. The budget has an item of \$300 for travel expenses but the treasurer has no instructions regarding its distribution. Professor Whiston reported what has been done in the last few years. The motion was made and carried that the treasurer study the matter and make up a schedule of appropriations within the limits of the budget, and that the question be taken up at the next regular meeting of the Executive Council. The secretary is instructed to abstract the minutes on this point for the treasurer.

The Council by common consent approved the following items: (1) The names of the officers of N.A.B.I. shall be included on the program of the annual meeting. (2) The treasurer shall use his discretion regarding announcements to be included on page four of that program. (3) The treasurer's report and budget shall be mimeographed for distribution at the business meeting. (4) We reaffirm the decision not to advertise the Journal or Association in the handbooks of journal agencies.

Respectfully submitted,

B. LEROY BURKHART, Secretary

## N.A.B.I. TREASURER'S REPORT FOR 1954

### *Receipts*

Balance in Savings Account .....	\$3,235.43	
Transfer of funds from I. J. Martin, 1953 treas. ....	1,579.79	\$4,815.22
Dues: arrears, current, adv. ....	\$ 878.00	
Subscriptions to JBR: arrears, current, advance .....	2,628.28	
Libraries & Institutions .....	694.80	
Advertising .....	751.52	
Back issues .....	83.55	
Syllabus .....	65.16	
Placement .....	10.00	
Refund Vt. Printing Co. ....	7.15	
Refund on bond for I. J. Martin III .....	7.69	5,126.15
GRAND TOTAL .....		\$9,941.37

## THE ASSOCIATION

## ADVANCE PAYMENTS FOR 1955

By Members (104) .....	\$395.25
Libraries (107) .....	385.20

## ADVANCE PAYMENTS FOR 1956

By Members (28) .....	86.75
Libraries (16) .....	57.60

## ADVANCE FOR 1957

Libraries (2) .....	7.20
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TOTAL ADVANCE PAYMENT .....\$932.00

## 1954 SUMMARY OF DISBURSEMENTS

<i>Disbursements</i>		
Printing & Distributing JBR .....	\$3,517.17	
Treasurer's Expenses .....	185.25	
Postage .....	34.07	
Promotion & Membership .....	20.00	
Placement Secretary .....	25.00	
Annual Meeting incl. postage .....	115.84	
General expenses .....	167.15	
Travel Fund .....	50.00	
Midwestern Section .....	14.55	
Southern Section .....	25.75	
Southwestern Section .....	50.00	
Pacific Section .....		
Rocky Mountain Section .....		
TOTAL .....		\$4,204.81
Balance in Wachovia Bank & Trust Co. ....	\$2,501.13	
Account in Onondaga Savings Bank .....	3,235.43	5,736.56
GRAND TOTAL .....		\$9,941.37

## BUDGET

	Actual	1953	1954	New
Printing .....	\$3,517.17	\$3,600.00	\$3,600.00	\$3,600.00
Editor .....	350.00	350.00	350.00	350.00
Treasurer .....	185.25	200.00	200.00	200.00
Postage .....	34.07	100.00	100.00	100.00
Promotion & Membership .....	20.00	75.00	75.00	100.00
Placement Secretary .....	25.00	40.00	40.00	40.00
Annual Meeting .....	115.84	85.00	155.00	155.00
General Expenses .....	167.15	70.00	70.00	100.00
Travel Fund .....	190.00	200.00	300.00	300.00
Midwestern Section .....	—	35.00	50.00	50.00
Southern Section .....	14.55	35.00	50.00	50.00
Southwestern Section .....	25.78	35.00	50.00	50.00
Pacific Section .....	50.00	35.00	50.00	50.00
Rocky Mountain Section .....	—	35.00	50.00	50.00
TOTALS .....	\$4,344.81	\$4,895.00	\$5,140.00	\$5,195.00
INCOME .....	\$5,226.03			

Minutes of the Seventeenth Annual Meeting of Midwest Section NABI  
Garrett Biblical Institute, Evanston, Illinois

February 18-19, 1955

Prof. Russell J. Compton of De Pauw University, President of Midwest NABI, opened the sessions at 4:00 p.m. Friday. Two papers were given and discussed: "The Conception of God as Supra-personal yet Personal" by Woodbridge Johnson of Park College, and "The Offices of Christ: Reexamination of a Christological Formula" by John F. Jansen of Hanover College.

At the evening session the presidential address by Prof. Compton provoked spirited discussion; its title, "Christianity and Liberal Education." Acting President Otto Baab of Garrett spoke words of welcome to the conference and Prof. Arthur C. Wickenden, President of National NABI, brought greetings.

The Saturday morning session brought the following papers: "The Logic of the Prophets" by Winston L. King of Grinnell College; "The Idea of the Canon in Modern Biblical Study" by Floyd L. Filson of McCormick Seminary; "Faith and Knowledge" by Tyler Thompson of Garrett; and "Factors which Prevent the Teaching of the Bible in Tax-Supported Universities" by Milton D. McLean of Ohio State University. All were well received and provocative of comments from the floor.

The noontime business session handled the following docket: Prof. Filson was asked to continue his responsibility for collection and disposal of the papers of former secretary William E. Hunter. Prof. Koenig of Elmhurst College was instructed to continue his study of recruitment policy and to report at the next meeting. Prof. Edgar McKown, reporting for National's temporary committee on membership, stated that lack of clarity regarding qualifications for membership was causing confusion in some quarters. The committee will continue its study of the problem and bring recommendations in due course.

The Nominating Committee, through its chairman,

Charles F. Kraft, presented the following slate of officers for the ensuing term, who were then unanimously elected. President: Harold G. Barr, School of Religion, University of Kansas. Vice-President: Vartan D. Melconian, McCormick Seminary. Secretary: Woodbridge O. Johnson, Park College. Program Chairman: John L. Cheek, Albion College. Associate-in-Council for 1955-57: Harris D. Erickson. Prof. Barr presented a proposed constitution for Midwest, which was discussed and then unanimously adopted. Prof. Riemann's report for the Resolutions Committee was also adopted.

Secretary Johnson reported present membership of Midwest as 235, and attendance at this conference of 56. He presented bills for approval, advertised the Teacher Placement Service and the *Journal*, and reported that extra copies of the constitution would be distributed among the membership.

The afternoon session brought three interesting papers: "A Defense of the Metaphysical Quest" by Arthur W. Munk of Albion College; "Revelation, Reason, and Ecumenicity" by Edwin T. Settle of Coe College; and "Trends Toward Individualism in the Teaching of Jesus" by Paul E. Davies of McCormick Seminary.

There followed a joint session with Chicago Society of Biblical Research chaired by G. Ernest Wright of McCormick, President, for hearing of the following papers: "The Gospel of Matthew and the Dead Sea Scrolls" by Edward P. Blair of Garrett; "Some Items of Archeological Interest" by G. Ernest Wright of McCormick; and "The Lands of St. Paul in 1954" by David J. Wieand of Bethany Biblical Seminary. The CSBR dinner which closed the session was attended by a number of NABI members.

Respectfully submitted,

WOODBIDGE O. JOHNSON, Secretary

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\* This is the official list of members of the Association and constitutes the mailing list of the publishers of the Journal. In order to insure efficient delivery of the Journal, readers should report any error in name or address immediately to the Treasurer, Dr. L. A. Whiston, Jr., Catawba College, Salisbury, No. Carolina.



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